

This System of Astronomy (which accords  
so little with Moors' Scheme) was first received  
from Copernicus, improved by Galileo and  
Kepler, and afterwards demonstrated by Sir Isaac  
Newton — Lord Boringhoke Vol. 5 page 283

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T R E A T I S E  
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P O W E R

E S S E N T I A L and M E C H A N I C A L .

W H E R E I N

The Original, and that Part of Re-  
ligion which now is natural,  
I S S T A T E D .

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*Jer. ii. 11. Hath a Nation changed their Aleim,  
which are yet no Aleim? But my People have  
changed their Glory for that which doth not  
profit.*

*Ibid. xvi. 20. Shall a Man make Aleim unto  
himself, and they are no Aleim?*

*Col. ii. 8. Beware lest any Man spoil you through  
Philosophy and vain Deceit, after the Tradition  
of Men, after the Rudiments of the World,  
and not after Christ. For in him dwelleth the  
Fullness of the Godhead bodily.*

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By J. H.

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VOL. V.

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L O N D O N :

Printed for J. HODGERS, at the Looking-Glass, over  
against St. Magnus's Church, London-Bridge.

M D C C X L I X .

A  
TREATISE  
OF  
POWER

ESSENTIAL and MECHANICAL

WHEREIN

The Original, and that Part of Religion which now is natural,

IS STATED.

Jer. ii. 11. Hath a Nation changed their Aims,  
which are yet no Aims? But my People have  
changed their God, which they do not  
profit.  
Isa. xvi. 20. Shall we Aims into  
himself, and they are no Aims?  
Col. ii. 8. Beware lest any Man spoil you through  
Philosophy and vain Deceit, after the Tradition  
of Men, after the Reasonings of the World,  
and not after Christ. For in him dwelleth the  
Fullness of the Godhead bodily.

By J. H.

VOL. V.

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MDCCLXIX.



# TREATISE

OF

# POWER

ESSENTIAL and MECHANICAL.

**T**HE great Zeal, which those of this Country who have had what is now called Education, are in high Stations, in Business, who have not Time to study the ancient Languages, at those Years when Men are fit to judge, nay even which those who have had lesser Degrees of Education,

VOL. V.

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down



down to the lowest, have shewed, in honouring and following the Opinions of those who have pretended to be Men of Learning, Knowledge in Antiquity, Divinity and Nature; which has proceeded from Want of Time, or Want of Skill to compare their Works with what has been writ upon those Points, by inspired or human Writers; upon a Supposition that those Things had their Rise in this Nation or that University, so that Knowledge in Religion, Philosophy, and Science, began now and here, and that they had done our Country Honour by those Discoveries, the Zeal, I say, of such Persons, ought to be set right, because if that be not true, and any of the Things asserted were true, or worth any thing, every Country would reclaim the Articles those of that Country have advanced. If they are false and worth nothing, 'tis a Dishonour to the Country to applaud them for stealing, and for stealing such. And when the Truth in those Points is shewed, the Approbation of such Judges will be no Recommendation. And it is necessary that those who risque their Salvation upon these Mens Notions, should be apprized where the Evidence about these Points is to be had, what Abilities these Pretenders had to search, what

## Effential and Mechanical.

3

what Means they had to know, what Evidence they were capable of examining. And I am not only bound by my Religion, but by the Oaths of Allegiance and Supremacy, if all the Bishops in *England* should disapprove, nay interdict it, to let His Majesty have an Opportunity to know when any illiterate or wicked Men infuse Notions destructive to his Subjects, and tending to bring us back to *Rome*.

This Appearance of the Desire of Knowledge, and the Danger of Mistakes and Impositions, in Things of so high Consequence; and the pernicious Effects Errors have, when they are received for Truths; a Desire of knowing Things from the Original, for the Benefit of myself and Mankind, has induced me to spend my Life in acquiring the Meaning of the Language which contains all Knowledge of Antiquity, and comparing the Descriptions there with natural Things, and the Ideas taken from them with spiritual Beings, Actions, and Things, and to make them intelligible to others: Which has given me an Opportunity to compare them with the Guesses of Men who did not understand that Language, and had lost that Knowledge, and to shew how far the present Pretenders went; that they

have discovered nothing, that there is not a Scrap of what they writ theirs, nor have they put any two Things together, so that they will hold; that they picked up their Rubbish from the most ignorant, the modern Heathens; that neither their Masters nor they knew any thing of Antiquity or Truth, in any of those Points; that they themselves, were so far from being able to give any Accounts of those Things, or of chusing the best Accounts, that they could not read those Writings which gave the only Account of them; and that those who could not read, had no other Way but GuesSES and Experiments, where one Mistake spoils all the Scheme. And it has also given me an Opportunity to shew, that all the Things they are groping after, were infallibly revealed, expressed, known, contested, and determined, some thousands of Years beyond what they have falsely called Antiquity; not doubting but when they are considered and compared, Mankind will see the Difference, and determine between what is Sterling, and what is counterfeit; and that those who admire Discoveries, will for the future give proper Encouragement to those who can read and shew them.

Why



Why should it seem an incredible Thing that the Scriptures should give us a true Description of Things? And that Points of Faith and Salvation, should be expressed with Perspicuity and Certainty, beyond the Power of being disputed? Or that the Creator and Former of this System, could describe the Machine, its Powers and Motions, which he contrived before he gave it Being? The Constitution of our Church upon the Foot of the Reformation, is to adhere to the original Scriptures; and Christian Divines should learn to read and understand them, because those who writ them gave Demonstration by the Miracles which witnessed their Commissions, that the Holy Ghost directed them. We were to reject the Doctrines of Men, founded upon any pretended Tradition or Authority of those who have called themselves the Church; much more are we to reject the Evidence of the most ignorant of the Heathens or Atheists; who had no Knowledge of any thing, but from the Heathen or diabolical Oracles, or from their own Heads; let who will call them wise Men. We have nothing to do with Translations or Paraphrases of the Apostate Jews, nor with Words, Terms, or Definitions, writ by Heathens since the



Confusion of Tongues, when the Writers knew nothing of the Subjects before us. We are only to explain the Meaning of the Words, Terms, or Definitions, writ by the Prophets, and even the *Greek* by the *Hebrew*. If we leave Revelation, and follow the Rules of heathen Atheists, set aside the Church and Religion; all social Ties, all Security of Oaths to the Government, in Evidence about Property, are gone. And if we see it not ourselves, other Nations see that we profess ourselves Heathens; our Words, Oaths, Treaties, &c. will meet with but very small Credit.

I have shewed and proved to Men of the greatest Learning and Capacity, at large, in a proper Manner for them, that the Scriptures are not writ *ad captum humanum*, but philosophically beyond Imagination, and a great part of them upon that Subject, and from that give us the necessary Ideas of Divinity; and that they contain as much of each, as they or any others, will ever in this World be able to receive; and that they have answered all Doubts and Objections, which the Devil or Man, has or can invent; and I have added the concurrent Evidence of the oldest Heathens. I shall give a short View of some of those Points, and refer them

to

## Essential and Mechanical.

to what I have said upon each Point, where I had Occasion to treat upon that Subject; and shew what has been said or done by the late Pretenders, from the late Heathens, or their own Heads, and compare them, for the Benefit of those who have not Time to read much.

There are many Reasons why this was not done sooner; we had these Books from the *Jews*, Acts viii. 38, *Who received the lively Oracles to give unto us.* Rom. iii. 2. *Because that unto them were committed the Oracles of God.* Many of the *Jews* low down, apostatized, worshipped the Heavens, the Names; were carried into Captivity, lost their Language, the Knowledge of *Jehovah Aleim* and the Knowledge of the Powers in the Names, as all the Heathens had done by the Confusion of Tongues, in order to prepare them to receive Christianity. After the *Jews* returned, they rejected the Divinity of *Christ*, in Hopes he should be a temporal Prince. In this State they made the first Translation, for a Country who were Heathen. And these apostate *Jews*, upon their own Principles translated the Scriptures, to make them deny the Trinity. And if they had not been apostate, they neither durst have explained the real Trinity, nor

have exposed the Shadow, the Names of false ones, which the Heathens worshipped; and their Race has ever since contrived Rules, &c. writ, and pointed to obscure those Articles. Hence our Divines, who have supposed that the Translation was fairly and truly made, have made two Mistakes. First, suppose that Philosophy was not contained in the Scripture, and that it had no Relation to Religion or Divinity; or that the Knowledge in Divinity had no Dependance upon it: And Secondly, have supposed that the *Jewish* System was not the same as the *Christian*: which have prevented all Enquiries into the *Hebrew* Scriptures about these two Points. Though the first was necessary to shew that the Powers were in the Essence, and that the Names were only mechanical and inanimate; and tho' illiterate Creatures have asserted, that Christianity was as old as the Creation, as they supposed in Ridicule; It was contrived before that, and in Practice it is as old as the Belief of *Adam* after his Fall, and the ancient *Jews* understood it as well as we. *John* viii. 56. *Your Father Abraham rejoiced to see my Day, and he saw it, and was glad.* *Heb.* iv. 2. *For unto us was the Gospel preached as well as unto*



## Essential and Mechanical.

9

unto them. *ibid* xi. 24. By Faith Moses—  
esteeming the Reproach of Christ greater  
Riches than the Treasures in Egypt, for  
he had respect unto the Recompence of the  
Reward, &c. 1 Pet. i. 10, 11. of which  
Salvation the Prophets have enquired—  
searching what or what manner of Time  
the Spirit of Christ which was in them did  
signify, when it testified beforehand the  
Sufferings of Christ, and the Glory that  
should follow, &c.

Moses, who shewed his Commission and  
his Master's Power, by commanding and  
controuling all Nature, for the Benefit of  
Posterity recorded what had been reveal-  
ed to Man, to prevent his being imposed  
upon by the Devil or Impostors, and his  
being thereby separated from his Support  
and Happiness, by believing or allowing  
the Eternity of, or any Properties or Pow-  
ers, in Matter. And every Assertion he  
made was necessary, to prove that those  
mentioned, and no other Essence, Sub-  
stance, Being, or Power, had any hand  
in each or any Act; and that the Sub-  
stances had no other Powers in them, than  
such as are mentioned; so *Gen* i. 1. That  
the *Aleim* (those who had mutually  
sworn to a Covenant, if *Satan* seduced  
Man, to redeem him) created the Sub-  
stance of the Heavens (Names) and the  
Substance



Substance of the Earth, in Atoms inactive, in certain Situations, &c. And lest it should be disputed who these *Aleim* were, or who any of them who joined in this Act was, because that Substance which was afterwards formed into those Names, were also afterwards by the Heathens called *Aleim*, and others might dream of Angels, Devils, or Creatures, when the Creation of the Names and of the Earth is recited *Chap. ii. 4.* and the Formation of Man out of that Part or Species of the Earth of which Man is composed, is recited *v. 7.* he joins *Jehovah* (that which bees with all Faculties and Powers, the Essence existing) which had all Power in itself, and Power of exercising it in creating all Substances and in forming all Substances and Creatures, and of acting by them or in them, in Opposition or Distinction to the Power in the created Substance of the Names, then made a Machine, or in any Person or Thing, or to any Power mechanical, organical, or to any other Limitation, of Manner, Degree, Place, or Distance, with further Restrictions afterwards occasionally, that there were no other *Aleim*, that there was no other *Jehovah*, that it was one, the same, &c. to *Psal. lxii. 11.* *The Aleim hath spoken once, twice have I heard*

heard this, that all *W* Power, (Strength) belongeth unto the Aleim, Jer. v. 14. Jehovah Aleim of Hosts. Amos iii. 13. Jehovah Aleim, the Aleim of Hosts. *ibid.* iv. 13. Jehovah Aleim, the Aleim of Hosts is his Name. Psal. lxi. 5. Come and see the Works of the Aleim. He *וְהוּא* ruleth by his *וְהוּא* Power for ever, his Eyes behold the Nations. 1 Par. xxix. 10. Blessed be thou Jehovah Aleim-thine, O Jehovah, is the *גְּדֻלָּתוֹ* Greatness, and the *וְהוּא* Power, and the Glory, and the Victory, and the Majesty—in thine Hand is *וְהוּא* Power and Might; so Psal. lxxi. 17, 18. So the apocryphal Writers, *Wisd.* xii. 16, For thy Power is the Beginning of Righteousness, and because thou art Lord of all, it maketh thee to be gracious unto all. So of one of them, *Dan.* vii. 14, His *וְהוּא* Dominion is an ever-lasting Dominion; so *Luke* i. 33. so *John* i. 3, All things were made by him, and without him was not anything made that was made. *Col.* i. 16, For by him were all things created, &c. (even the chief or first-born of every Creature which was joined to him) *Rev.* x. 6. And swear by him that liveth forever and ever, who created Heaven, &c. *Heb.* iii. 4, But he that built all things is Theos, (the Irradiator) that which has Motion, Power, &c.

in itself.) This Person hath the Pre-eminence before the Fall, in the Creation, &c. and after, in all things that relate to this System. *Matt. xxviii. 18, All Power is given unto me in Heaven and in Earth,* so either he was of the Essence, and only the Administration of that Power by Cession was given to him, or (what was impossible) the Essence was divested. And this Creature, which, as *Adam* was, also was in the Image of the *Aleim*, and performed all Righteousness, and was joined to that Person, has the Pre-eminence of all Creatures, *Col. i. 18, That in all things (among all) he might have the Pre-eminence, because the whole Fulness was pleased to dwell in him.*

That the Substance of the Names, so called, because afterwards when formed they were material, mechanical Representations of the *Aleim*, their Modus of existing, and of their Actions, was not empty Space, nor eternal, nor infinite, but a created, dry fluid, with Center and Circumference, with its Parts adjoining so full, that it was inactive had none of the Powers of the *Essence* in it, had no Power to produce any new Species of Matter, Vegetables, or Creatures, nor any Power of Motion in itself, or Power of

as Newton  
have it -



## Essential and Mechanical.

13

of moving other things, nor any Virtue or Intelligence. That the Names did not form the Earth, but that it was formed by Motion supported by the *Aleim* in them, before they were made a mechanical Machine. That the *Aleim* by their Power first made the Spirit, and made it move, and made it the Instrument of Impulse; and next made the Light, and made it move so as to form an Expansion, a joint Action of two of the Names, thereby to form the Earth, support it, &c. That the Waters did not produce the Matter of all things, but were then only mixt with the Atoms of the Earth, till they were separated by the Compression of the Expansion. That the Atoms of the Parts of Earth, Water, &c. did not come together out of infinite Space, or a circulating thin Fluid, by a fortuitous Concourse, or by Chance, or by Gravity, but were created in a hollow Sphere, fluid, whose central Orb was filled with the Substance of the Names. That the loose Parts of the Earth were inactive, had no Power of Motion in themselves, or of moving other things; that they had no Gravity in them, did not settle to the Places near the Center, which was then, as aforesaid, only full of Air. That they did

as if Aristotle supposed

as Thales & some of the Ancients supposed

Epicurus

as if he had Newton's ideas to say they had



did not attract one another, and adhere together in round Lumps, but were separated by the Expansion in the Air, above and below, or without and within; those of Earth or Stone, into Strata which composed a hollow Sphere, between too such Spheres of Water, the Air remaining within them next to the Centre. That the Expansion next cracked the *Strata*, formed Veins of Metal, made Out-lets and In-lets, forced up the included Air, forced down the upper Sphere of Water, and with it, and what it drove along, ploughed the Surface of the Earth into Gills, Dales, Vales, Rivers, Seas, &c. formed the Rubbish it carried down into an Orb at the Center, and between the Rivers, &c. left Mountains, Hills, Ridges, &c. through which Cracks, Rivers, &c. the Expansion circulates the Waters of Rains, Springs, &c. that neither the Names acting upon the Earth, nor the Earth itself, nor they jointly, had any Power of spontaneous Production; but the *Aleim* made the Earth bring forth the proper Species of Matter or Atoms, and made every Genus and Species of Grass, Plants, and Trees, with Seeds in themselves, so organized that when they had planted them in the Ground, the Names might mecha-

mechanically raise proper Nourishment out of the Earth, through the Tubes of the Roots, to augment, and of the Seeds to renew the Species. That the Earth was made a Stage and a Storehouse for Men; that the *Alcim* gave the Grass, &c. for Food for Beasts, the Trees and Plants for sundry Uses; the Fruit of Trees and Plants for Food and Physick, &c. for Men. That none of them had any Virtue to make Men wise, immortal, or &c. Some Species were made Emblems, one a Sacrament of Immortality; and one which the *Alcim* foresaw *Satan* would make a Test, was forbidden. Besides these, some Species were honoured by being made Emblems, Substitutes, or Memorials of the Covenant, of the Irradiation, &c. And after the Apostasy, of the several Motions or Powers in the Names, &c. that neither the Orbs of, nor the Fluxes of Light from the Sun, Moon, Planets, or Stars, were eternal, or other Worlds, or Suns to other Worlds, nor were to have any Powers to shew Men Signs of Things to come; nor to have any Power or Influence over the Minds or Fortunes of Men; but for the Uses assigned and expressed. That they were all formed by the *Alcim*. That the Orb of the Sun was made a Candle-stick

at the Month

ancient  
to the world  
Harmonious

stick to hold the Fire, the third Name, to admit the Spirit, and send it out in Light, and by them to move and vary the Situation of the Earth, and the other moving Orbs, so as by the same Proportion of Light and Spirit, to form Seasons, Days, and Years. That the Orbs of the Moon and great ones, or Planets, were made a secondary Candlestick, together with the Stars, to reflect the Light; the Substance of the greater Light for an Instrument to rule the Day; and the Substance of the lesser Light to rule the Night, with the Substance of the Light of the Stars. That these Orbs not as lighter Parts rolled upwards and placed themselves, but the *Aleim* formed and placed them in the Order they continue in. That they are not in a *Vacuum*, but all in the Fulness and Stress of the Expansion, the Names, afterwards called the Machine. That the Earth and those which move were not projected nor set forward by Jogs of Comets, not to be hindered but moved by the Expansion, the Names, the Machine.

That brute Creatures were not from Eternity, nor at first, or since, formed and brought to animal Life by the Names, or Water or Earth, or by them all jointly,



ly, nor were some of them, by their flying, picking, or by the Disposition of their Entrails, to shew or foretel Events; much less were any of them to be worshipped. But the *Aleim* made the Waters yield the created Matter a Species of Dust, of the *Adamah*, as *Gen. ii. 19.* which was mixed in them, and of it formed Fowls and Fishes, even Whales, as the most surprizingly large; and made the Earth to yield the same Matter, the *Adamah*, and of it formed Beasts, &c. differing in Size, Shape, Order, with distinct or different Organs, for procuring their Food, for Generation, &c. so with different Appetites to live in different Places, upon different Species of Food, with various Instincts, some to destroy and feed upon others, some upon Vegetables; and to preserve themselves, Females, Young, &c. Numbers of them to exhibit, each one of, all the Orders, Policies, Virtues, or Vices of the Sexes of Men in Society; so contrived with Vessels to receive Food, that the Names should for proper Periods, support Motion, Life, Sensation, and Instincts in them, by circulating the Fluids in their Tubes, distributing part of the Food for Supplies, &c. and though some of them

were before the Fall of Man chosen by the *Aleim* to represent or express the social or moral Apperites, &c. in Man; nay some of the Perfections in the *Aleim*; and after the Fall of Man, to represent the Persons in the *Aleim*; to be Types of Christ in Sacrifice: And tho' after the Apostasy at *Babel*, some of them were by the Heathens chosen to represent the Names, and others the Powers in the Names, so were sacred to them and their Worshipers: And others were sacrificed to the Names, and thence they, or the representing Parts of them, were as Attributes, ordered to be sacrificed to *Jehovah Aleim*; yet they had nothing, but each a limited, mechanical Power in it; and they were given for Food for Man, and are employed, some to till the Ground, others for War, and others employ themselves, to too many various Purposes in Providence to be enumerated here.

The Race of Mens Bodies were not from Eternity, have not Life in their Parts, were not produced by the Names, &c. but in a more eminent Manner, tho' they differ not in Matter, nor otherwise than in Form, from the Bodies of other Brutes; and contrived to be acted in,  
and

and supported by the Names. The *Aleim* summon each other to make Man of the same *Adamah*, Species of Dust, adapted for a Companion of a Soul, in a State of Probation or Qualification, capable of being translated with it into another State, a State of Fruition; and nothing could have been formed, repaired, decayed, or reformed, nor have been acted upon by the Names, if they had not been created in Atoms. The Woman was built by such Atoms upon the Rib of Man; not to seduce him from the true *Aleim*; not after the Fall to instruct in Religion, not to speak in the Church, but to take Information from her Husband; but to be a Partner in Generation, a Nurse, &c. The Soul of Man was not eternal, was not to be shifted from one Body to another, but a Soul for every Body; that it had no Life in itself, was to be supported by something not of itself, as the Machine of the Names supports the Life of the Body. That it had no intuitive Knowledge, was not of itself to know how the Essence of the *Aleim* existed, nor to tell what there was in another System, nor the Terms of getting thither; how Things were transacted before it had Being, or where it had

X

Plato

Reasons



no Being, nor no Perception; nor to know what is to come, nor to know any other Thing, nor to direct without Rules, nor to judge without Evidence; but was created by the *Aleim* for this and another State, and infused into the Body of Man. But as its principal Business was to inspect, survey, and consider the Works of the *Aleim*, it was to take in its Information from the Perceptions of the Body, from Things which were seen or understood, or material Substances and Actions, and from the Revelation of the *Aleim* before the Fall; to make Deductions from that Evidence, to make mechanical Deductions, which now in many Cases it does, not infallibly.

The *Aleim* could have supported all Motion, Adhesion of Parts, &c. by their immediate Power, and did keep the Agents, the Names, in Motion, made them form the Earth, move it, &c. till they were formed into a Machine. But if they were to act by their immediate Power, there need have been no Names, nor any other Orbs; Water had needed no Reservoir, Cracks in the Shell for Ascent, Channels, so Currents for Circulation; &c. Vegetables had needed no Tubes, &c.  
Creatures



Creatures had needed no Vessels, Tubes, &c. to convey Supplies; the Parts might have been made approach and adhere to the Outfides; so we had needed no Water, Vegetables, nor Creatures, and they might have moved us according to our Wills. As Man could then have had no sensible Evidence of those Actions, how then would he have known he had been Dust, and by what Matter he was supplied? By whose, or what Power he was formed, supplied, or moved, &c. And whether those Powers were not innate? How could he have understood the Powers in the *Aleim* by their Works? Without that, how could he have admired, or feared, or loved them? And another End of his coming here had been lost, he would have had no Necessities, so could in those Respects have had no Employment nor Trial. The Case would have been the same, if they could have made any imperceptible Agents or Powers.

Mechanical Agents, or their Actions upon inanimate, or organized, or animate Subjects, are always the same, or vary in such Proportion as the Subject varies; whatever is framed mechanically, and acts mechanically, and always the same, proves it could not act otherwise,

and is not *Aleim*; whatever acts otherwise in these Points, is *Aleim*. We can have no higher or other Idea of Power to produce Motion, or perform Action, but by Mechanism. Power with Means is mechanical; Means is Matter, or something adequate prepared; Power without such Means, is only in the Essence of the *Aleim*. The only standing Evidence or Proof that the *Aleim* have given, or perhaps could give, to the Sense of Man, that the Names are not the Essence of the *Aleim*, not absolute, is, that they are moved and operate mechanically; and it would be the strongest Evidence the Devil could produce that Matter was absolute, if it moved and acted otherwise. 'Tis not the Interest of the *Aleim* to operate by occult Qualities; they have no Occasion to be ashamed of, or hide the Manner of their Operation, at second hand, by Mechanism in Matter, that is what they glory in, and by which they reasonably expect that Man should see, understand, and admire, their Wisdom, Power, Goodness, &c. Thence we have an Opportunity to know that Power is not in the inanimate or animate Creature, but from the Machine; Power is not in the Machine, but from the Machinor;

Power

Power is only in the Essence of the *Aleim*. Is it not more for the Honour of the *Aleim*, that Matter should be ruled by Mechanism, than by their immediate Power? That they could do all that was necessary for them to do in Matter, In six Days, by Steps that Man might understand it, than if they had been constantly employed about it? Is it not more for the Information and Safety of Man, that Matter should be so moved that he can understand, than if it were moved by immediate Power? Or, if it were possible, by Powers without Mechanism, as they term it, infused into Matter; neither of which he could understand, or know whether they were from the *Aleim*, or innate? Is it not more for the Honour of the *Aleim* and the Safety of Man, that he might understand the Mechanism of every thing? The Circulation of the Nerves, thence Expansion and Compression, how they acted and act, in the Rotation of the Orbs, in the Circulation of the Water, through the Cracks, Passages, and Channels? In the Circulation of the Sap in the Tubes and Strainers in Plants, Trees, &c. of the Blood in the Vessels, Ducts, Tubes, &c. in Animals, to supply them, move the Parts, &c. and so

to see how every thing is produced, supplied, moved, decayed, renewed, &c. which a Man, even with vulgar Capacity, may do, when the Pretenders to Knowledge own they cannot know, how their Powers perform the Actions they ascribe to them? If all the rest of the Actions in Motion, &c. are performed mechanically; if the Names can perform all the wonderful Operations in Animals, &c. why must we call in supernatural or impossible Powers to perform Projection, Gravity, and Attraction? Why could not they be performed mechanically? Why not by a visible, tangible, as well as by an invisible, intangible, and unmechanical Fluid?

As I have given an Idea of the Unity of the *Essence*, and the Manner of the Subsistence of the Persons of that *Essence*, 'tis necessary that I should give the Ideas the Scriptures give us of their Palace, the Residence of their *Essence*, and the Idea of their Power of seeing, acting, ruling, &c. quite through their Empire. This *Essence* is called *Jehovah*, the *Aleim*, the *Hosts*, by the Power in their own *Essence* they have Power over all Force, all the *Hosts* are in



their Essence. *Psal. xii. 4. Jehovah is in his holy Temple, Jehovah's Throne is in the Names. Psal. xvi. 4. Jehovah is The holy Place of the Tabernacles of the most High.* The *Aleim*, as acting jointly, give us an Idea of their Empire, by that of a Prince in his Palace upon his Throne, of *&c.* receiving Information, Advice, Counsel, Judgment, from his Spies, Informers, Counsellors, *&c.* and giving Directions to his Ministers, Judges, Officers, *&c.* to employ their Eyes, Minds, and Judgments, and when necessary to take in the Forces of his common Subjects or Soldiers, to defend, punish, destroy, or *&c.* The *Aleim*, by their own innate Power, seeing, understanding, and acting, at all Times, and as Occasions offer, in any, or all Places, at any Distance, or *&c.*

The Palace of an earthly Prince must be among his Subjects and Ministers; because he must receive his Informations from, and give Directions to them at a few Yards Distance. That of the *Aleim* separated from all other Persons and Things; because by the Irradiation of their Power (an Idea borrowed from the Irradiation or mechanical Motion and Operation of the Names in this System)

they see, hear, direct, act at any Distance. Words used concerning the *Essence*, are to be taken in one Sense, in relation to the Persons of it; in another Sense, in relation to us, or any other Order of Creatures; because those of the *Essence* see through all Things and all Orders of Beings; so they hear the Words, may Sentiments of all Orders of Beings, can speak to, or inform the Mind of any intelligent Creature at any Distance. The Creatures are all in their Presence; but as the Sight or Perception of all other Beings is limited, weakened, or interrupted by Distance or Interposition, notwithstanding our Helps by Glasses, &c. no being can see them, none have any immediate Intercourse with them, except when they pleased to permit it to Favourites. None can see them in the Place of the Residence of the *Essence*, but such as are pure or washed, and are therefore admitted to proportionate Distance to shine as Stars, so differing in Glory, some extraordinary Instances, as the Vision of St. Paul, St. Stephen, &c. excepted. In the Sense aforesaid, in respect of the *Alm*, every Person and Thing is in their Presence; but in respect of Things or Creatures the *Alm* have

have prepared themselves an Habitation apart from their Systems; as the Place of the Substance of the material Names which gives the Idea of their Beings and Existence, is exhibited to Sense; so the Place of their *Essence* or Presence is represented by the Word Names, with proper Words for Distinction, as holy, separated, &c. The created Substance for and of the Angels left the *Essence*, and the Matter and Substance for and of Man left the Angels, and the *Essence* of the *Aleim* in Possession of the Respective Places of their Residence; the Habitation of the Angels and this for Man, each at their respective Creation became a new Empire to the *Aleim*: But in respect to the finite limited Views, &c. of Creatures, Angels, or Men, they were not within Sight of the *Aleim*, no unclean Thing was placed near them, no Person who has not undergone a State of Probation and Qualification, can ever be admitted to that Presence; Angels and Men were to take Ideas of their Wisdom, Power, &c. from what they saw, till that qualified them for nearer Vision. Indeed, besides their immediate Power they are, and rule here by their Representatives and

Rulers the Names. *Psal. xix. 1. The Names declare the Glory of the Aleim. — In them hath he set a Tabernacle for the Shemash, &c.*

It has been supposed that the *Hebrew* Scriptures were writ only for vulgar Capacities, according to the Notions then received, but would not stand the Test of Men of Sense; I have cur'd that; but I cannot yet get it out of the Heads of the most able Men, but they will have it that Descriptions of the *Aleim*, &c. are adapted to the Capacities of such as they. I have indulged them thus far, I must not suffer it any longer; they are writ in such a perfect Manner, that every Word will stand the Test of the Examination of those who order'd them to be writ, much more of any created Being, even in the State of Vision. The Words in their first Sense answer the Descriptions of every Thing that is said of the *Aleim*, their Actions, &c. But as they were writ for Man, and Man could not take those Senses without Help, they have given us Images, Similitudes of themselves, of the Manner of their Existence, their Power, &c. in the Names, in Man, &c. mechanically. And the Words answer in a low-



er Sense to the Images; the Word which signifies Power of Action in the *Aleim* signifies the Hand in Man; that which expresses the Distance, at which they can exercise their Power, signifies the Length of the Arm in Man; the Word which expresses the Power of Seeing or Knowing to any Distance in the *Aleim* expresses that Power which the Light gives to discern Objects at a limited Distance by the Eyes of Man; so of Hearing, so in Words used in relation to the *Aleim*, and also for the Faculties of the Mind, nay the Appetites in Man; for the Names, their Actions, &c. Why must not the first Sense be the original Signification? Why must the Description of the Image be made the Original, and the Original a Figure? Surely, if there must be a Figure, the Figure lies in the Image, and every Thing said of Man, of the Names, &c. must be said figuratively, though mechanically; and what is said of the *Aleim*, &c. must be said really and originally; otherwise we invert the Order of Things, make the Originals Copies, and the Copies Originals. The Usage of the same Word for the Original and the Image shews that there is the same Idea, tho' in a different Degree in each,  
but

but does not prove that the real Ideas are in the Images; but in the Originals; our Ideas are taken humanly, but the Scripture is perfect.

The *Aleim*, I might say, has not, nor cannot, however, as they have declared that there is not, and promised us, that they will not, we may safely say they cannot make another Essence existing, or other Persons of the *Aleim*, or other *Aleim*. And as they have also declared; or promised, that they have not given, and will not give, their Glory, this Irradiation to any other Person, or Thing; so no Creature, or created Thing, can act where it is not present, nor perform any other or greater Actions than Mechanism in Matter, nor that which is adequate to a created Spirit confers upon it. So they cannot make a Creature more than a Creature, nor can they impart the Essence, nor without that, can they communicate any of the Powers peculiar to the Essence to a Creature, either inanimate or animate, without joining that Creature to one of the Persons. There is not only a Defect in any Creature, in the Degree of Power or Force, as much as between Finite

Finite and Infinite, but he can have none of the Species of Power in the Essence of the *Aleim*, such as to create, &c. If all the Creatures that ever were created subsisted, and could join their Power, that could not create one Atom. So of all the other Powers: As those Powers are not to be separated from the Essence, so they are not to be divided. If any other Substance or Creature could possess one Branch of this Species of Power, it or he might have them all. If, as we express the Attributes, one of them suppose, for supposing, infinite Power to act, could be communicated to a Creature (there is no Medium in any Attribute between Finite and Infinite) without infinite Wisdom, Justice, Goodness, &c. what strange Work would he make in exercising it? Suppose in Creation or Administration, so in the final Judgment, or &c. Nay, if the *Aleim* could give, the Creature, or Matter or Spirit could not receive or sustain; and if it were possible a Creature could receive these infinite Powers, the Creature, in such Case, would be *Hovah*, (with all Powers and Perfections) and not be *Jah*, (that which becs) and that which becs the Essence of the *Aleim* could

could have none. Hence, no Creature alone, or without a Person of the Essence, can be a Creator, one of the *Aleim*, a Judge of Angels and Men; nor can it have Power of Motion in itself, much less Power to give or communicate Motion to another. And if any Creature or Substance were in Possession of any of these Powers, the Consequence to Man would be, he could not know which was the *Aleim*, which a Creature, without Evidence of such a Determination as *Moses* made between the *Aleim* and the mechanical Names. The *Aleim* are too jealous to suffer the least Appearance of this Species of Power to be in any Creature or Substance.

When Man was first set forward, had the Dominion over other Creatures, Vegetables, &c. with a few Restrictions, that each Male should stick to one Female, and so each Pair produce a distinct Family; that he was to separate every seventh Day as a Memorial or Sacrament of the Rest when the *Aleim* ceased to operate, and the Names succeeded; and of that eternal State of Rest and Happiness, which, if Man did his Duty, he should enjoy after he had performed

formed



formed his Work, or then in Part, and after the Names had performed their Work in full, and was forbid to eat of the Fruit of one Tree, under the Penalty of Death and Forfeiture of that Rest. And another Tree was made a Sacrament for them, &c. that when each had qualified himself, eating of it should translate him into the State of Immortality and Fruition. For the first, the Affair of Society, it does not appear, that *Adam* had any Instruction; but was referred to the Brutes, to consider the various Manners, their several Instincts directed them in their Conducts towards the Females, their Young, the Young to the Old, the Justice to those of their own or other Species, &c. *contra*. And they were caused to appear before him, and exhibit their several Instincts, &c. that he might apply a Name to each to express what Talent, Passion, Virtue, or Vice, each of those Instincts exhibited, which he performed, which must have been a Work of Years.

For the second, as the *Alchim* created the Matter of this System, of all Vegetables, the Bodies of Man, and the Substance of the Souls of Men, and laboured or acted six Days in forming the Machine of the Names, the Earth, Vegetables, Animals,

and lastly Man, they granted Man Liberty to employ himself to the same End, the first six Days in every Week, a Part not compleat, a Figure of Part of that Work without the seventh Sphere at Rest; to form necessary Instruments and Conveniences to propagate useful Vegetables, Animals, &c. and preserve them for Use, to propagate his own Species, and perform the social Duties in nursing, educating, and instructing the Young, in supporting the Old, and all the consequential Duties which Increase, or Multiplication should make necessary, such as forming Laws, Government, &c. without any Direction but Reason, or that Instinct of Self-Preservation and of Propagation, which Instinct is common with Brutes and Man. And before he had an Opportunity of knowing those Instincts in himself, the Observation of the Instincts in other Creatures. And as the *Aleim* compleated this Machine, &c. in six Days, and ceased from operating in this material System, consisting of seven Spheres; so rested the seventh Day, the Idea of Completion; and ordered Man to cease from all Employment of the Body or Care of the Mind about his Work, so to rest, that he might be at Liberty, without any Directions naturally to employ his Mind,

## Effential and Mechanical.

35

Mind, when informed to do what he of Course began to do the first Sabbath, the next Day after he was formed, in considering the Powers in the Names, and their Effects upon other Matter, and from thence deduce Knowledge of the Wisdom, Power, and Goodness of the *Aleim*, who created and made those Agents, and gave them their mechanical Powers, and to consider the Powers imparted, and the Support and Supplies given by those Agents to Vegetables, Creatures, and the Bodies of Men, and more particularly the Powers imparted by some other Agency to the Soul of Man, and from thence deduce the further Power and Wisdom of the *Aleim*, who so gave them those Powers of living, the Soul of Reasoning and contemplating the Operations and Perfections of its Makers, who gave it those Powers to that End, the chief Part of this Life, the Ultimate of our Business here, preparatory for hereafter, represented by the uppermost Sphere here, next or nearest to the Rest hereafter. And by Intercourse with the *Aleim*, by Thanks, Prayer, &c. an Earnest of hereafter, then without any Intercessor at first Hand, and in Charity in explaining, averring, defending, and extolling the Powers of the *Aleim*, and

communicating them to Men, in order to make them capable of receiving the same Advantages: For, as making others understand here is a great Part of our Duty, so conferring with others, even with Angels, will be our Employment and Enjoyment hereafter. This was never forgot, not even among the most ignorant of the *Jews* or *Gentiles* till now. *Spencer de Leg. Heb. prim. Edit. p. 1046.* Masium in *Jos. vi. 4.* *It is a common Saying of the Cabalists, That he who doth not keep the Sabbath hath no just Sentiments, either of the Design of this created Machine, or of a future State.* *Boyle's Lectures by Mr. Williams, 4 Feb. 1694-5. p. 24.* cites *Euseb. Hist. p. 678.* *That Lucan and Solon called the Sabbath the most holy Day. Callimachus, Homer, and Linus. — because the Work of the Creation was then finished, the Birth-Day of the World.* Since Man cannot be the Original himself; the next Thing he can desire is, to know the Perfections in the Original, to love them which is the Terms of their Favour, and the Consequence, Admission to see those Perfections, and enjoy the Support and Pleasures

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## 37

fures they will afford to all Eternity. This was only then to be acquired from considering their Works here. This was to have been the Work of the Sabbath, till that had qualified them for a View of higher Objects: So the Sabbath was made a Memorial to *Adam* of the Commencement, and if they had stood now, of that Rest which each Person, when he had finished his Work, or all, if they prevailed, when the Operations of this System should cease, should enjoy! an Earnest of the Employment and Happiness of such Men, when the Number of the Elect shall have lived, when what is represented by Seven in Days or Time, shall be accomplished at the last Day, when they shall arrive above the seven Spheres in this System, in a higher Sphere, where all Things expressed by the Word Seven are Fulness, Perfection, Saturity of Enjoyment, by the Contemplation of eternal Beings, their glorious Mansions, infinite Power, Wisdom, &c. These Saints in Glory are represented by the fixed Stars, each successively supplied with new Light, and each successively reflecting it upon others, some nearer, some further off, so

some with more Light, some with less; They placed round about the Throne, so as, if they could, to see and contemplate all the Operations of the Names, the seven Lamps, and seven Spirits, in this System; without, out of the Reach of this View, are wandering Stars, (Dogs, Sorcerers, &c.) to whom is reserved the Blackness of Darkness for ever.

Though the Time for Service was appointed, this was a natural State, the Service, if one may call it Service, was a natural Service, and every one was to perform his or her Service, and thereby qualify themselves. This Service is founded upon the State and Relation of Things upon Right and Justice. If the *Aleim* exist with these Powers, the first Service in the first State was to honour and love them for their Powers, Perfections, Benignity, &c. The next for their Property in Man and all Things, for giving them Being, and him Power to obtain the Protection of their Power, and the Blessings of their Favour, and the Enjoyment of contemplating them with those Perfections. The next was Fear of their Justice and Power; for as their Power is the only Protection, so their Perfections are the only Things which  
naturally

naturally reward those who seek or search for any Reward; seeking *Jehovah Aleim*, acquiring the Knowledge, and thence the Love of them is that, which naturally from the infinite Perfection of the Object will reward, recompence, and employ the Seeker successively to all Eternity. And since that Part we commonly now call Providence, or the Government which over-rules the Designs of Men, cannot be a Subject of Contemplation, (except where the *Aleim* ruled and declared their Intentions by Prophets or Oracles, as among the *Jews*, and acted by Miracles, &c.) because we are ignorant of their Designs, or what they intend to effect, and also of the Manner of producing the Effects. If this was a State of Probation, Preparation, or Qualification, wherein Man was to endeavour to learn or acquire the Knowledge of the Powers, Perfections, and Goodness of the *Aleim*, partly by Revelation, and partly by their Works, so that the Effects might appear in their Actions here; and that the Intent of the *Aleim* was, that every one should learn to know and contemplate them, and that he who knew, should acknowledge it to others, and endeavour to

make them know it, and that the Contemplation of these is to be the Entertainment and Happiness of those who have practised it here for all Eternity; then those who find no Pleasure in the Contemplation of the *Aleim* in their Works material and mental on Earth, will be no Ways qualified or able to find any hereafter.

Since this Service is founded as aforesaid; if we attempt to dispossess the *Aleim* of the Powers which are theirs, and which they never granted to others, nor can separate from their own *Essence*, as those are Things of infinite Moment and eternal Duration, and for which their Creatures ought in Justice to love, obey, &c. The Crime of attempting (for Man can go no further) against them, and making their Creatures believe that they of Right belong or are conferred upon others, and so indeed robbing them of the Love and Service of their Creatures, and so the Creatures of their eternal Happiness, is as far beyond any Attempt or Act of dispossessing any Creature of what it is possessed of, which is comparatively of small Moment and short Duration (that of separating them from their *Aleim*, which is included in the



the first excepted) has no more Proportion than there is between the Creator and Creatures, and between what he is posselt of and what they are posselt of. The Crimes that they commit against those Beings, which they owe these Services to, are, as the Persons and their Actions are, infinitely great; and as the Services or Duty we owe to our Fellow Creatures are, but as they are their Creatures; and the Crimes committed against them can but be as against their Creatures, or in Pursuance of Breach of Commands or Rules made by the *Alcim* for them, they bear no greater Proportion than Finite does to Infinite. And as there are Commandments and Rules for the first as well as for the second, breaking one of the Commandments, in relation to the first, has the same Difference in Proportion as breaking one of those which has relation to the second; notwithstanding that the Commandments are both made by the same Right, and that we have lately been taught otherwise; for, *James ii. 10*, is comparing the Branches of the social Law, not that with the divine Law: But the Comparison is parallel, whoever gives up any divine Attribute to a Creature,

and so breaks any Article of the divine Law, gives up all the Attributes, and so breaks the Whole of the divine Law; and whoever, whether *Satan* at first, or ✓ *Man* after, diverts Men from acquiring the Knowledge aforesaid, and so paying their Services, besides the Injury done to the *Alaim*, rob Men of that which all other Things have no more Proportion to, than the Pleasure of this World has to the next, or the Life of Man to Eternity. Besides there is no Mean, those who neglect those Duties fall into the contrary Vices.

— Making it uncertain where the Power is lodged, does not only rob the *Essence* of the *Alaim* of the Glory and Homage due to them, and hinder the Creatures from paying it, and qualifying themselves for the Enjoyment of their Presence, but breaks down the Fences of Society, Government, &c. For if it once be suggested, that the Powers are in Things which cannot know, reward, or punish, the Causes of Love and Fear cease, and those who are governed, either by Hopes or Fears, would be at Liberty to make any Inroads where human Laws do not punish with Death.

If *Adam* had not been informed, and endowed with unblemished Faculties, he might have guess'd, as the latest *Heathens* did, and their Scholars do, when he saw Light come from the Sun, and nothing go thither, that it was formed out of the Orb; and because the Light, Orbs, Waters, Creatures, &c. seem to move, as if they moved by themselves, by an invisible Agent, or acting in a Manner not immediately visible to try Mankind, whether they would believe Revelation or their own Senses, or judge by the Appearance of Things; and for many other Reasons, when he saw Light Bodies, &c. move, and could not, without Application, see the mechanical Agents that moved them, he might have guess'd that they had Powers to move one another or move of themselves, and might have made several of the infinite Numbers of foolish Guesses, which many of them have since made about those and other Things. But I have sufficiently shew'd, that the first Man was created and formed with ample Capacity, that the Knowledge of the Powers in the first and second Causes was revealed, and that he was sufficiently instructed emblematically to understand the

the Difference between the Powers in the *Aleim*, and that which was in the Names, the material Fluid in the three Conditions of Fire, Light, and Spirit; that the Institution and Employment of the Sabbath was to preserve and enlarge it, and that his Business was to cultivate that Knowledge, and his Duty was to confess and assert the Powers which were inherent and incommunicable from the *Aleim* to created Matter or Substance, and to resist any Temptation which should persuade him to allow any \* of those Powers to Matter or Substance by Confession or overt act; and this without any social Law, except that of Marriage, or any other Terms whatsoever, was to qualify him, when he had acquired a sufficient Knowledge of the *Aleim*, so as to desire a further Contemplation of their Perfections, and a nearer Enjoyment of them to remove himself by eating of the Tree of Lives or Immortality into the eternal Enjoyment of that happy State.

The first and second great Commandments, nay the Means to keep them, are comprehended in the Institution of the Sabbath, and the Prohibition of the Tree.



The Duty of Man is to love the *Alcim* and Men. How shall he love those he does not know? This is not an Act at Will, but to be acquired by Discoveries, considering and contemplating upon the divine Perfections and Goodness, but first upon their Power. Any rational Being, who knows, and has not offended them, would, if it were possible, that he had no Relation to them, admire, praise, and love them; how much more with the additional Obligations of general and particular Goodness? Consider ones self in each of these States, and in what Light they, for each of these Actions, would stand to one who, if it were possible, were not a Party concern'd, were not made by them, or were not subject to them. How would he judge between the *Alcim* and us? How would he act for himself? Would he not be desirous to come into their Favour, and have the Liberry to contemplate them, their Perfections, and their Works? When this is made an Object of Desire, it takes off the Views below, about which Men contend, and hate one another; and a Man so qualified looks at other good Men as the Sons of the *Alcim* and his Brethren, and wilhes those who are otherwise,

wife, were so, has no Jealousy of being rivalled; or of having his Share in that he desires lessened, by being assistant to bring in Numbers, but becomes more like the *Aleim*. The Institution of the Sabbath was to make Men study the Wisdom and Perfections in the *Aleim*, shewed by Revelation and in their Works; that was the Method to make Men love them and their Creatures; and the other, which was to the same End, enter not into Reasonings with, give no Credit to any who deny Revelation, offer Evidence from Appearances, and pretend, that some of the Powers in the *Aleim* or greater, are in created Matter, Substance, or, &c. because that was renouncing the *Aleim*.

*Satan* had nothing else to turn Philosopher with then, but the Powers in the Names; he durst not attempt to attribute any of the Powers of the *Essence* to other unmechanized Matter. As *Adam*, and *Eve* from him knew, they did great Things, he had some Pretence to extend their Power. If they had not understood where the Powers lay, as the Case stands with Men now, he might have attributed the highest Powers to those

those Parts of Matter which are passive, and can do nothing.

Satan by the Mouth of the Serpent attacks *Eve*, she foolishly enters into Conference with him. He asserts that the Penalty of Death was but a Threat, that the *Aleim* knew that there was Power communicated to that Tree, to communicate Wisdom like that in the *Aleim* to the Eater, (a Power only in the *Aleim*, and in Species and Degree greater than they could give) and insinuated that the *Aleim* could not hinder it, so had invidiously forbid them the Attainment of that Happiness. *Eve* imagined she saw some Evidence of this in the Appearance of the Fruit, was ignorant, so ambitious, took *Satan's* Advice, rejected Revelation and the Power of the *Aleim*, trusted to the Powers in the Names, and by eating initiated herself a Subject to them; and by her Solicitation persuaded *Adam*, sensible of the Crime, to eat, and take his Fate with her; whereby they became Rebels, their Bodies became subject to Death temporal and eternal; their Estate was forfeited, and the Species of Matter Men are made of, accursed. If *Adam* had allowed Power in any Part of Matter, other than mechanical in the Names,

Names, to move itself or other Things, it had been the same Crime. For that Essence which had Wisdom in itself, and Power of communicating it, had also the Power of Motion in itself, and Power of communicating it, and so of all other Attributes; and no other Substance or Matter has, or can have, any of them. The Crime was allowing Power which belonged to the Essence, to the Names, or *&c.* nay, perhaps allowing more Power to them than was in the Essence; a Power of communicating what was incommunicable; for 'tis as impossible to communicate this sort of Motion, as that sort of Wisdom; therefore whatever has any of these Powers, is the Object of Admiration and Worship.

If the Command had been, thou shalt not bring a Loadstone and Iron near one another; and *Satan* had brought them, and suggested, this Stone is a Sample of the Virtue in Stones, Orbs, *&c.* proves they have Power of Motion in themselves, and of communicating it to others. If *Eve* had had Sense to have known what the Names did, she would have laughed at the Devil for a Fool; but if instead of that she had been ignorant how it was done, tried the Experiment,



ment, seen it prov'd in Appearances, gone to her Husband, told him that she had met with a Philosopher that would reach them all Secrets, and drawn him in to try and own the Experiment, the Crime had been the same, and as great or greater.

If the Temptation were to be made now: Madam, you are possessed of what *Eve* aimed at, you can perceive without Sensation, and judge without Evidence; Creation is uncertain, Motion is the Point, the highest Attribute; (and upon a Pretence that it is an Imperfection to move, that it implies Finiteness) God cannot move himself, nor any Part of himself; and as his *Essence* is so near a-kin to empty Space, that it can neither further nor obstruct the Motion of any Thing, and he pretends he has given a Commission to the Names to move Things; there is no such Thing as the Substance of the Names; if there were, it would hinder Motion: But he knows Stones and Orbs can do both, and know how to move and to manage this System, and he has forbid you to make the Trial; because then you will know they can do more than he and his Names can do,

and where the Power he claims is; and then you will understand my Philosophy and my Religion.

But to return to the Fall. It was not then in the Power of Man to retrieve himself and Posterity; to make himself fit to converse with the *Aleim* in this State, much less to qualify himself for nearer Admission hereafter. And if Provision had not been made to redeem that Forfeiture, he had been eternally separated from the Enjoyment of the Presence of the *Essence* of the *Aleim*; but a Method had been contrived for redeeming them, making up their Defects, and making them a second Time capable of the final Enjoyment; a Promise was made, Conditions published, the Manner typified by the Cherubim, the three Persons, and Man taken into one. *Adam* and *Eve* accepted the Terms, he named her *Hewah*, she that was to bring forth, and in Succession bring that Manifestation to Light. The *Aleim* accepted them, and typically clothed them with the Righteousness of that Person who was to be the Sacrifice. Man was now to be governed by the Appointment of the *Aleim*, in relation to *Christ*; he (Man) was only to approach at second Hand, nay,


I think, I may say then at the third Hand, after the Fall, none, except he who personated *Christ*, was permitted to pay any open or publick Service, or to approach the Altar. The second Person then became the Intercessor, he by the Priest was to preach, to pray, to offer Sacrifices, whereby he represented the great Sacrifice of Atonement, and acknowledged the Powers in Nature were mechanical; on the Sabbath, or particular Occasions, and annually, at the Sacrifice of Atonement, to sprinkle them with its Blood, to enter the Holy of Holies, and present the Blood, and at his Return to bless the People. The Fall of Man, by breaking the first Law, surely did not avoid that Method of Qualification, Law, or Duty, which arose from the Nature of Persons, Things, States, &c. but made it more necessary for the future to practice, publish, propagate, and aver, or maintain it, and avoid every Appearance of Neglect or Crimes of that Nature. Here was an Addition made to the Memorial of the Sabbath, to contemplate the Wisdom, Mercy, Goodness, and Love of the *Aleim* in the Promise of purchasing us, in the Redemption, and Resurrection of Man, in assisting one to perform Righteousness

teousness for them, &c. But Man who came in, must have the first Qualification as well as the second, he could not have the second without the first. As Man's Mind was alienated, it must be set right, because till Man have just Sentiments of the Power of the *Aleim*, love them, and desire further Knowledge of them, and the Enjoyment, of their Presence, notwithstanding the Promise, nay, Performance of Redemption, they cannot accept of it, much less can they be fit for that Enjoyment and that Society. The Promise of the Redemption of Man was to win their Minds to the *Admiration* of the Perfections, and of the Love and Wisdom of the *Aleim*, as well as the Performance was to atone for the Crime to Justice; though his Debt were paid, if his Mind were not set right, that would not bring him in; Man is not to be changed, but improved hereafter, and Punishment in a pretended Purgatory would be the Means directly opposite to produce those Qualifications; and social Duties have no Place nor Object hereafter. This Addition, nay, all the Steps and Completion of it, cannot at all alter the Employment, there can be no other Enjoyment in Heaven, but in



in contemplating the *Alcim* in their Powers, Perfections, in their Works, Goodness, &c. nor can there be any other Subject of Entertainment or Conversation there.

From the Fall to the Flood we have the Genealogy of *Christ*, and what is necessary; but the Hints about Sacrifice, Services, &c. though sufficient, are but short; because they were then expressed hieroglyphically, (and have taken much Compass to explain them) and were afterwards to be fully expressed by Writing with Letters and Words. When Men relapsed into Errors of this Kind and their Consequences; the *Alcim*, to demonstrate their Power, brought up the Waters of the Abyss upon the Earth, drowned all, except those in the Ark, dissolv'd the Shell of the Earth, reform'd it with considerable Difference, carried down the Waters, &c. as at first. *Noah's* Family kept the true Confession, till another Relapse, till many of them began to build the Tower of *Babel* for an Altar to the Names; where they disagreed, divided into Sects, and dispersed to different Places. Among those who persevered in the true Confession, were the Family of *Abraham*, &c.



I have shewed that the antient *Heathens* knew, that the *Essence* of the *Aleim* created, and framed this System, and that all, from the Beginning, understood the Motions and Powers in the Names. Thence it was the chief Duty and a Virtue in all, nay, even in those who first fell into Heathenism, before they fell, to acknowledge that there were mechanical Agents, and that the *Aleim* employed them for the Service of Man, and to be an Earnest and an Evidence of that Support, which the real Names will, by their immediate Power, afford to those who shall be happy hereafter: But going one Step further, or the other Way, led them into all the Gradations of Evil. 'Tis asserted, that they at first urged, for Excuse, that the *Aleim* were retired out of this System, and had left the Support of it and Men to the Names, and therefore they ought to pay Service to the Names, as the Ministers or Deputies of the *Aleim*. When they began to pay the Services, and others, who kept right, opposed it, they would, as I have term'd it, naturally be forced to assert something, which they thought would justify those Actions; and they must, of Necessity, re-

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nounce some Points in the reveal'd Knowledge, and begin to imagine; the great Actions they were sensible they perform'd, with the Appearance of Wisdom, Order, &c. and the constant Study of them helped them forward, made them assert there were some other, some incommunicable Powers in them, for which they paid those Services. They could never have been induced to pay Services to a simple Machine for what was in itself, but as Ministers: But when they had paid Services to them, and found that not allowed by Revelation, they were forced to seek for Pretences, and found, as they pretended, from the irregular Motions of Winds, Clouds, Storms, Lightnings, Thunder, and the various Appearances of the Sky, &c. that there was something beyond Mechanism, and began to dream that the Names were Intelligences, had Wisdom in them, and that they performed those regular Actions voluntarily; that Thunder was their Voice, the Lights their Eyes, the Appearance of the Sky their Visage, which exhibited their Pleasure or Displeasure, &c. and I think, I may say, they never attributed any other incommunicable Powers, except that of Intelligence and its Consequences;

but allowed they performed all their other Operations mechanically, nor ever attributed any Powers to other Matter which had no mechanical Powers, till after the Confusion of Languages, that a few of the Authors our Philosophers cite, went further by mere Ignorance. As soon as they began to imagine there were Intelligences in the Fluid of the Names, but no other Powers, which Mechanism could not perform, as they knew, and the *Jews* allowed, that the *Essence* of the *Aleim* resided out of this System, they then first suggested, as our Philosophers do now, that the *Essence* of the *Aleim* could not see or act, but where they were present, and that their new *Aleim* constituted Space in this System, and were present in every Part of it, &c. By Degrees one Imagination forced on another, till they renounced the whole Revelation, and so acted solely upon Imagination, which made them by the same Degrees neglect, and at last forget the *Essence* of the *Aleim*, and so they became Atheists, and called the Names *Aleim*. But they still retained a perfect Knowledge of all their mechanical Motions and Operations; and not only retained the Services which had been paid  
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to the old *Aleim*, for the Operations of the Names, But also retained the Attributes and Services for the Atonement and Redemption of Man, and expected something of that Kind, from their new *Aleim* the Names, which we find attributed to them in their Temples, which were in *Canaan*, when the *Jews* came thither, and so downward. So that there is not one Species of Motion in the Fluid of the Names, of the Orbs, in the Waters, in Vegetables, or Animals, but the Agent, the Patient, the Manner of performing, and the Actions performed, are expressed, besides what was imaginary in the Attributes, &c. given to these new *Aleim*. Their Worshippers had Observatories, Telescopes, Dials, Loadstones, &c. they had the continual Contemplation of these Operations, and thereby they admired, and without Cause, loved their supposed *Aleim*, and they falsely hoped, that this would qualify them to be Favourites of those *Aleim*, and that their Souls should be placed in, or among them, and that they should have the Pleasure of contemplating their Perfections after Death, and this employed their Minds, and kept them easy, while they understood these Powers, as I have shewed

shewed in the *New Account of the Confusion of Tongues*, p. 128. in the Parable of the Younger Son. Their Skill was so great in Astronomy, that soon, after the Apostacy, the *Chaldeans* began to make Calculations of the Motions of the Orbs, Eclipses, &c. and continued them down, as they assert, to the Destruction of that Empire, by which our Calculations are now made. 'Tis likely, they had then, though we find them not mentioned till lower, such Representations of the Motions in this System, as we call an *Orrery*, moved by Clock-work. The Zeal of these Men was so great then for the Honour of these *Academies*, that they undertook, and accomplished Works incredibly difficult and great, for Temples, Altars, and Monuments, with Hieroglyphical Representations, both large and small, of all the great Motions, Powers, and Actions in this System, before and in their Temples; their Machinery for carrying and raising great Bodies (a Consequence of their Knowledge of Nature) will never be equalled; their Knowledge in Architecture, Proportion, Representation, Pourtraiture, &c. are preserved in the Ruins of some of those inimitable Monuments.

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We have hints of several Families, who preserved the Knowledge, and Worship of the true *Aleim*, for some time, among them. Of them *Joh*, who stood the Temptation by which *Adam* fell, was one. But the most eminent was *Abraham*, the Eldest of the Eldest Line, who fled from his Country, had the Promise of Redemption renewed to his Line, with the Earnest of *Canaan*. He, his Son and Grandson had Vision of, and Intercourse with the true *Aleim*; the last, and his Race went down into *Egypt*, and were there tempted to worship the Names. *Moses* was sent to fetch them out, and to make all the Earth know, that the true *Aleim* were of the *Essence existing*. Since the Creation of this System was not seen by Man, the only remaining Proof that there was an *Essence*, and Persons in it, superior to these in the Names, was that they should shew Man by Voice, or by Mission of another Man, that they had Power, and did controul the Powers in this System: And even this Evidence could not be so to Man, who did not know where, and how the Powers in this System were lodged, and acted; these are called Miracles. What the Agents and their Actions, which *Moses* controuled,

*Miracles what*

trouled, were, I have sufficiently shewed, that admits of no Dispute; I have also shewed, that the Misapplication of the Emblems to these Powers, which bore the Names of the Eternal Three, the *Aleim*, and the Captivity of that Line, which stuck to the true *Aleim*, whereby they were hindered from performing proper Services, and exhibiting proper Representations, moved the *Aleim*, in Mercy to Man, to reveal the Method of Writing by Letters, thereby to preserve the Knowledge of the Powers in the *Jehovah Aleim*, and determine the Mechanical Powers in the Names, &c. and the Terms of Man's Redemption; and also regulated the Memorials or emblematical Representations of it, till *Christ* should come, and added the Services whereby the Powers in the Names had been, tho' unjustly, properly acknowledged to them, and reclaimed them to *Jehovah Aleim*. Since there is not any other Evidence of this *Essence*, and those Persons, but from the Scriptures, and the Emblems they direct us to; and since the Opinion of the Veracity of the Scriptures, at least the Credit they will meet with from us, in a great Measure depends upon the Truth of the Descriptions of the Things, Actions,



Actions, and Motions, which we can see; 'tis amazing to me, that those who are not past all Hope of Benefit from those Persons, should not have done something which they have neglected.

The great Apostasy made it still more necessary for those who stood, to be more circumspect; the Deliverance out of *Egypt*, so from being forced to acknowledge Intelligences, so incommunicable Powers, in inanimate Matter, could not abate those first natural Duties, Laws, and Services; but made the Performance, the strenuous Averment, Publication, and Propagation of them the more necessary. It was to prevent the contrary Vices, all the Commandments, Laws, and Ceremonies, besides those which were to preserve the Memory of the Redemption to come, for that Crime, were to pay Services for, and make Acknowledgments of the Powers in *Jehovah Aleim*, and to prevent making any Acknowledgments of any Powers but Mechanism to Matter. And, as I have sufficiently shewed, a great Part of the *Psalms*, and indeed of the whole Bible, was writ by the Inspired Authors to this End. The *Aleim* by their Operations in *Egypt*, and in the Wilderness, exhibited their Powers, by which

which they formed this System, a second Time, and typically performed what their Names express, the final Delivery of those who trust in them from the Captivity of Sin, and putting them into Possession of the promised Rest. The Temptations, and Difficulties the People underwent in *Egypt*, and by the Way, represented the Dangers, and Labours of Man in this State, and the Enjoyment of the Land of *Canaan*, where they, if they, would have trusted in *Jehovah Aleim*, were to have been protected from all Disturbances, and have been at Liberty to celebrate (which they always were when they did) those weekly, yearly, and jubilee Sabbaths, without Labour, supported by supernatural Supplies, to perform the Duties there, which were to be their Enjoyment hereafter; and so make the Land a Type of that Place of Rest.

Upon Pretence that the Motions of the Orbs, &c. shewed infinite Wisdom in the Movers, and that besides, as aforesaid, 'twas pretended they performed voluntary Acts, the Stress of their Pretences to worship them in some Degree, tho' not as absolute, after they had been over-ruled, and controuled, turned upon the Truth,

Truth, or Falshood of those Assertions:  
 The Scripture is full of Assertions, that  
 Wisdom contrived these Operations, made  
 the Light know its Time of coming in,  
 going out, &c. But that there was no  
 Intelligence, Wisdom, or Will, in any of  
 the Parts of this System: The *Effence*  
 who had Wisdom resided not in them;  
 as this Error was early, *Job* opposes it,  
*Cap. xxviii. 12. & al. But where shall*  
*Wisdom be found, and where is the Place*  
*of Understanding?* and makes all the Parts  
 of this System answer, it was not in  
 them; hence numbers of Claims most  
 eminently, *Isa. lxi. 21. & seq.* Indeed  
 the Order and Motion in natural Things,  
 are Evidence of the Intelligence and Wis-  
 dom of *Jehovah Aleim*; and on both  
 sides they were called Mechanicks, Wise-  
 men, who could see this Mechanism, Wis-  
 dom of the *Aleim* in those Works, so  
 those who could express, or represent  
 them. The *Effence* of the *Aleim* is as  
 aforesaid, unapproachable, inaccessible,  
*inaccessib, separated*, to any created Being,  
 or Substance, except to that Person, who  
 by his Metie of performing perfect Ser-  
 vice, and atoning for the Crimes of  
 Men, who should accept of the Terms,  
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has the infinite Honour of being taken in, and joined to it, declared to *David*, *Psal. lxxviii. 18.* Their Residence and this Act are represented in the Temple; the Heathens returning to Obedience in the Outer Court, the *Jews* in the Inner, the Priest in the Temple, and the Emblem of the *Essence*, with Man taken in, in the *Sanctum Sanctorum*, before the Veil (Flesh) was rent, typified by the Approach of the High Priest, once a Year with Blood into the *Sanctum Sanctorum*, where their immediate Presence was represented with the Man joined. The *Essence* was not to admit Orbs, and filthy Matter to pass in it, nor was it to pervade them, that was left to the Names, the *Aleim* of the Gentiles, observed in reproach to their *Aleim*, and their Worshippers, by *Clem. Alex. Admonit. ad Gent.* cited in the 2d Part of M. P. p. 26. nor was the *Essence* to be inhabited by wicked Men, much less by Apostate Angels, or Devils; nor even is the immediate Presence, or Vision of that *Essence*, to be approached by any created Being, except those happy Beings who have stood Trial, and are, or shall be, taken into their Protection, and those of Men who approach by that unparalleled Mercy of the



the said Satisfaction by Blood, whereby they are made acceptable, holy, &c. no polluted Thing can approach thither. The Irradiation of their Attributes, for Protection to the Good, for Punishment to the Bad, for all the Designs of Providence; so the Power of Seeing, Knowing, Judging, Rewarding, Punishing, and every Attribute, is present wherever they please to act, in as ample a Manner, as if the *Essence* were there present. This is the peculiar Attribute of the *Essence*, which was originally represented by the mechanical Irradiation of the Names, whereby they acted upon all Matter in this System, to give an Idea, how the Persons of the *Essence* perform their Operations, in the spiritual and material Systems; and the only Contest between the *Jews* and Heathens, was, whether this Power, not only mechanical and material, but spiritual was inherent in the *Essence*, or in the Names; and the Sum of all the Service of the *Jews*, Memorials of Redemption excepted, was *Hallelujah*, attributing the Power of Irradiation to the *Essence*. And at that Time any one except the Chief Priest, or those who by their Office personated *Christ* among the *Jews*, or on the other Side, personated

the Light, and that pretended Intelligence in it, who had presumed to have worn this immediate Emblem of the *Essence*, would have been at Sight stoned to Death, on either Side. And I have had the Misfortune to be born in a Time, when not one in our Universities, or Church, has had the Learning, or Sense to reclaim this Attribute for the *Essence*, but have suffered, *more than Satan almost Legion*, to give the Power of Irradiation to Orbs, Stones, &c. so the Difference between, a *Christian*, *Jew*, and a *Heathen*, was that the *Jew* attributed the Principal Power, Salvation, &c. to the *Essence* existing in the *Aleim*: The *Heathens* attributed, at least a Share of the Power to the Names, the Creature, and expected Salvation, or Happiness from the material Light, one of the Names, or from that Intelligence they imagined was in it.

The Duties in Society founded in the Institution of Marriage, being begotten, born, &c. and spur'd on by instinct, are temporal; and some of them have also been supposed to be spiritual. The first is to propagate, to be industrious, and encourage Industry, to procure Food and Necessaries for their Families, so for the Young, Superannuated, Impotent, &c. and

and regular Education and Instruction for the Young, in such temporal Sciences as each is to be employed in; so in political Families, &c. as the Practice of these Things is to cease here, and there are to be no Marriages nor political Families hereafter, but Men are to exercise the Duties of Angels, there can be no Qualification for hereafter; none but the *Mahometans* ever dreamed of social Pleasures; the spiritual Education of Children belongs not to this, but to the prior Duty, of making known the Power and Wisdom of the *Alcim* in their Works, their Dispensations by Revelation, &c. and naturally at first are left to Parents, sometimes usurped by political Parents: But as more have always erred than gone right, and as Parents endeavour to force their Children, and so political Parents, into the Sentiments they have in these Things, and into their Method of Worship, that Design has not turned to Account. Those social Duties were the same from the Beginning. At *Babel* there were vast Numbers fell away, not from any Duties of Society, or any other Laws between Man and Man, but from attributing and confessing the Powers which are inseparable from *Jehovah Alcim*,

and attributing them to the Names, and making them *Aleim*: Though indeed, that in Course of Time, when they had introduced strange Imaginations, made them break through the social Duties between Man and Man, between Men and Women, between Parents and Children. These Duties were the same after the Division to *Jew* and *Gentile*, except where each of their Religions altered them, as dedicating Women, some to be Virgins, some to be Whores, sacrificing their Children, or &c. After the Fall, and before Writing, the Services appointed became Duties to the Persons who entered into the Terms of Redemption; so after and by Writing, those who entered into the Terms, besides those Duties, had negative Laws against any Incroachment upon any of the divine Attributes, and negative Laws to prevent those Crimes which were introduced by Consequence of breaking the divine Laws, and following the Imagination of Deserters, so that they should not break the Terms of Admission. Men have called the latter Part of these the moral Law; but I cannot see why. The Command or Memento for keeping the Sabbath, originally instituted, is positive. The social Law, from  
Male



Male to Female, from Parents to Children, &c. is strongly implanted by Instinct. The Duty of Children to Parents is enforced conditionally; because, besides the other Reasons assigned, Parents had a Right, by the *Jewish* Law, to accuse a disobedient Child, and cause him to be put to Death. On both Sides among *Gentiles* and *Jews*, there was a Right in private Persons to revenge the Breaches of the social Law, as in Murder, Fornication before Marriage, Adultery, Disobedience, so Theft, Perjury, &c. And when the *Heathens* made Kings, they had Cognizance of those Crimes; and the Laws against them were first writ by the *Aleim*, not as King of the *Jews*, but as the *Aleim*, who made others, and those the Terms of Purification, or as it has been termed, the Covenant. If they had not been enjoined upon that Account, the *Jewish* Magistrates or Kings would have put them all in Execution, except the Tenth, which they could take no Cognizance of. I think, as I said before, they were still referred for Examples to the Brutes, which were at first, and many in the Scripture made Objects, to inculcate the Duties in Society, nay, Emblems of spiritual and divine Perfections.

Many of them are more strictly bound in Pairs than is common between Men and Women; in the Species where that is useless, the most able Males preserve the Perfection of their Species by taking the Females from the weaker. Many, both Males and Females, take greater Care, Pains, and run greater Risques for the Propagation, Education, and Defence of their Young, than any of our Species; some for supporting their Old. Many of them excel us in instructing their Young, so in Policy, in Industry, in mechanical Arts and Operations. And there are other Species among them Examples to deter Men from the Vices in Society, who are libidinous to their Detriment, who have no Regard for the Preservation or Education of their Young. Others, who mind nothing but singing and dancing, and suffer themselves to die in Winter for Want of Food. So some are voracious, destroy, and eat other Animals, others who are content to live on Grass or Weeds. So in many other Cases, nay, for the Mind, &c. none of these Perfections can be the Means of Qualification. Charity, which so far as it relates to Actions of a Man, to others, is the highest Virtue which can be exercised towards Man,

## Essential and Mechanical.

71

Man, and will in Part be exercised in the State of Happiness, is not the Means of Qualification, but a Consequence of it only, here an Evidence of being qualified; much less social Duties, which must cease with this Life.

While the *Aleim* were King of the *Hebrews*, they gave them several political By-Laws and Precepts, which were suited to answer the Design of the *Jewish State*, to keep the Tribes separated; to keep them at Enmity with the *Heathens*, and to many other Purposes, adapted to the Circumstances of Men at that Time and in that State; several of which were neither immediately divine or social, but conducive to the general Design; nor had any Relation, or were to be any Obligation to any other People.

The great Laws to the *Hebrews* were from the Beginnings; the Negative was to have no other *Aleim* but those of the *Essence* existing; they were not to attribute the Essential Powers, nor those of Redemption; nor even the mechanical Powers revealed and known to the Names or any others. Their whole Religion was to attribute the aforesaid Powers to the *Essence* by Sacrifice, &c. and to exhibit the Types of the Redemption of Man; and the Ser-

vice of their Lips or Confession consisted in attributing, asserting, maintaining, defending, and in propagating the Knowledge of them; and in opposing any Attempt to the contrary. And the Service of their Hands was in destroying all Memorials of others, and all who attempted to go or lead the other Way. They had strict Laws to stone every one who deserted or sacrificed to the Names, who made the least Attempt to seduce others, who blasphemed or derogated from the *Essence*, or who broke the Sabbath; and when the People of any City neglected to stone the Criminal, the Nation was to destroy them, and burn, and erase the City; and if the Nation neglected, the *Heathens* were to carry them into Captivity, and upon Repetition to destroy them. This was their Religion then, and this in Substance is every Man's now; and by neglecting to put these Laws in Execution, these Crimes took Root, for which they were several Times carried into Captivity, and kept till they lost their Language, and with it the Knowledge of their Religion, and of the Operation of their Names; were kept in Subjection to the *Heathens*, till they apostatized from the Faith, and till that Nation was finally destroyed.



I have shewed that the Knowledge of the Powers in the *Aleim*, and the mechanical Powers in the Names, was revealed in Paradise, in and by the *Hebrew* Tongue; could not be known, but by Revelation, and could not, as far as we can see, be revealed and preserved by any other Language; and was handed down by Emblems, Tradition, &c. I have shewed how those two Points were understood both before the falling away at *Babel*, and how both were understood, and studied by the *Jews*, and the latter by the *Heathens*, till Writing recorded them for the *Jews*, and lost the *Heathens* theirs. I have shewed that at the Revolt at *Babel* the *Aleim* promised to erase the Knowledge of the Powers in the Names, and so their false Confession and Religion. I have shewed that as *Moses* and the Prophets writ by Inspiration, they preserved the pure *Hebrew*, and in it all necessary Knowledge; so the *Heathens* by attempting to write with Letters, by forming in each Country different Characters, different Numbers of them, giving them different Powers, and acting without any Guide, but each as they fancied, misplaced the Letters, and so unknowingly, for the great End of confounding the false Worship, and

and preparing them to receive Christianity, lost the *Hebrew Tongue*, and with it all their Knowledge, and then were forced, each to form new Languages, each in a different Manner, with Helps of Particles, Terminations, &c. to distinguish their Parts of Speech, &c. and were some Ages before any of them could agree to form Words to convey their Meanings to one another about these Objects and their Actions, and in the mean Time had lost the Knowledge of them, and so at last the Words conveyed no Ideas or Meanings at all, only had amongst them retained a Notion, that the Air was God, but knew nothing of Mechanism, or how it acted, only knew that their Forefathers had sacrificed to it, &c. were just in the same, or a worse, State, than they would have been, if they had been created, and had sprung out of the Ground, and had received no Information by Revelation, and none of them could have any Help by any other Way; for the same Chance had befallen each of the neighbouring Nations, and none of them could understand any of the new Languages of others. The Priests and Poets gave the Names such Epithets, as none can understand, and as soon as they could

could write, made the new Names of their Gods act Farces or Scenes, like the most dissolute of Men, and thereby lost all Reverence to their supposed Gods, and broke through all the Duties in Society. Those, who set up for Philosophers, fell to guessing, how this World could be made, how the Parts got together into this Form, which moved, and which stood still; how those which they supposed moved were moved, how Things which shifted invisibly, were changed, as Air into Water, and *vice versa*, how Men, brute Creatures, Vegetables, &c. were produced, as none could tell how, they left it to Eternity, Chance, Properties in Atoms of Matter, &c. Those *Heathens*, whom we now call *Atheists*, convinced, that the Agents, the Names were not intelligent, so were no Gods, gave their Reasons, and laughed at them. Those, who saw Matters were not like to be determined, resolved, some to guess, what a God should be, and what Religion should be. Others, to let the Gods and all these Things alone, become Moralists, Naturalists, be civil to their Neighbours, and write about Morality. The sober *Heathens* writ against the unnatural Abuses of the social Law in their religious Ceremonies; so against the Vices introduced

duced by Imitation of their Gods, in their Farces, in their Services, in Religion, &c. there are but a few of the Books writ upon these Subjects preserv'd, nay, but a few of those in two Languages. The infinite Number of Guesses and opposite Notions in them, many the most stupid 'tis possible Men could frame, each contended for at its Rise, and some for long after, and the infinite Numbers which must have been writ by others, if they had come to us, shew, and would have shewn, that Men, even of the most elevated Parts, without Revelation in these Points, are not much wiser, if not foolisher, than mere Idiots.

If the Confusion of Tongues had been produced at *Babel*, at the Time, and in the Manner, assigned by some, and that the *Hebrew* had but been a Language then produced, the *Heathens* in *Canaan* could not have known, and described the Names and Attributes exactly, as they have done, without a new Revelation; and if that were supposed, those of all other Languages, might have known it as well as they, and preserved that Knowledge in each Language, as well as in that we call *Hebrew*. If there was no Confusion of Languages then, but it had

been



been produced, as others suppose, in each Country in Course, by Time, altered Word by Word, the later *Heathens* could not have lost the Knowledge of the Powers in the Names, but each Nation must have retained it, at least, in Substance; and the great Design of erasing that Knowledge, had not taken Effect; and no such sudden Change, from the highest Degree of Knowledge to the lowest Degree of Ignorance, could have happened at the Time I have assigned, universally by any other Means, but those I have assigned, or such a Miracle as they dreamed of at *Babel*, performed at the Time when that Change happened.

The *Jews* soon after their return from Captivity, apostatized, formed a new Scheme, made their *Messiah* a temporal Prince, who was to recover their Kingdom, subject all other Kingdoms to them, so the Types Sacrifices of Creatures, real Atonements, &c. and conformed the meaning of the Words, and Descriptions, in the Scripture to that Scheme. As the *Chaldean* Empire was vastly extended, so the *Jews* who had learned their Language, would have an Opportunity to communicate, and spread their new coined Notions; as the *Greek* Empire prevailed,

prevailed, many of them would acquire that Language, and the first Light the *Greeks* had, was from the Translation of the Bible into the *Greek* Tongue, wherein the *Jews*, besides their ignorance of the *Hebrew*, were forced to take such Epithets, as the *Greeks* had used for their Gods, and determinately altered every Word, which concerned their own Scheme, from Plural to Singular, when they made the same Words for the *Heathen* Objects Plural, and for Fear of the *Heathens* or, &c. omitted, altered, or only changed into *Greek* Letters, the Old Descriptive Names of the Objects of the *Heathen* Worship. After this Translation was made, the *Greek*, nay *Latin* Writers, as their Empire prevailed, pick'd Blind Notions, and imperfect Descriptions out of it, and mingled them with their own, but never knew any Thing of the Original, nor of the Truth of any one Article, either concerning the *Aleim*, and their Powers, or the Names, and their mechanical Powers.

I have shewed at large, and hinted here in what State the Knowledge of the *Aleim*, and of the Names, was some time before *Christ*, and when he came. In this State of Ignorance, *John*, and *Christ*,  
and

and his Disciples preached to reclaim the Jews from their false Notions about the Aleim, and to convince them, that He was one of the Persons in the Aleim of Jehovah, the Essence existing, and to retrieve the Gentiles from the first Crime, from serving the false Aleim, and to bring both to the Knowledge and Love of Jehovah Aleim, so Acts xiv. 15. *And preach unto you, that ye should turn from these Vanities unto the living God — who in Time past, suffered all Nations to walk in their own Ways, so 1 Thes. i. 9, 10. and Acts xvii. 30. And the Times of this Ignorance, God winked at, but now commandeth all Men every where to repent, because, &c. Christ was to convince Men, that the King and Kingdom of the Aleim, the Names so often predicted, and which the Jews mistook for a temporal King, and an universal Kingdom was coming, and was to take Place, when all Power in the Names and on the Earth was committed to him, and they were to pray for it, submit to it, and acknowledge him. From the Revolt at Babel downward, while Men knew the true Aleim, and that these Agents the Names, were their Servants, and worshipped the Agents, set forth*

forth at large, *Rom. i.* and at Verse 21. *When they knew God, they glorified him, not as God, but, &c.* the *Aleim* hated them, and ordered them to be destroyed; when their Posterity became ignorant by the Means aforesaid, after the Confusion of Tongues, they became Objects of Mercy; Means were offered, and Repentance, which was to leave attributing the Powers to those Agents, and pay them to the true *Aleim*, and consequently to leave off committing all the Breaches of Duties in Society, which this had drawn them into, and performing those natural Duties, would be accepted from them. I have shewed that the Knowledge of the Manner of this Atonement, and Redemption, was emblematically preserved, till Writing was revealed, and after that by Emblems, and Writing, till *Christ* the real Atoner came; and that the Prophets described his Person, Compound of the *Essence*, and Man, his Actions, &c. These Prophecies of him, and his Actions, were by him to be accomplished, Miracles were to be performed by him, and others in his Name; and many other Actions, besides dying for Men, which no Creature could perform

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form. When all these were performed, and that stupendous Act of Condescension, and Mercy, the Atonement was made, Man was not restored to Intercoourse with the *Aleim*; he was not to approach the *Essence*, either in Publick, or Private Prayer, or, &c. but the High Priest *Christ* the Intercessor; nay, at least not in Publick, without one who personated that Intercessor. This was so well understood by all, that the Apostles, as we should be apt to say, insulted those without, with *we have a High Priest*, &c. As all these States are known by Revelation, understanding, believing, and observing one, is observing them all; hence Faith referred Man not only to *Christ* for Redemption, for it when performed, for it while promised, but for what he, as one of the *Aleim* did before the Fall, nay, before the World, and what he is to do in consequence of that, here, and hereafter; I am still to observe to Creatures, who think themselves created dependant, and under the Offers and Terms of Salvation, that the original Services are still due to the Creator, and Supporter, as well as those for Redemption; and that the Neglects, or Crimes in those Points, are the same, of the same Proportion, in respect to other

Duties, Neglects or Crimes as aforesaid, may heightened by the Act of Redemption. The Redemption by *Christ*, the Atonement for that Crime could not alter the Law, tho' the Day was altered; that shewed how great the Crime was, and the Necessity of the opposite Duty, that those who had robbed the *Alcim* of their Attributes, should repent, and make Restitution of them in an ample Manner, by Publication, Propagation, and Averment, and shewed the Danger of any Relapse. And though the chief Precepts in the *New Testament* are not yet explained, many of them are to enforce this. If our State now be to acknowledge the original Crime, avoid all Appearances of that sort, perform the original Duties, and what is required, to come into the Terms of Redemption; erring in this Point, must be of fatal Consequence; the Qualification for, and the Enjoyment of each, who shall be happy hereafter, is not changed, but the Scene by Redemption enlarged. If there be any Addition, it must be to understand, and contemplate upon the various Turns of Providence, which brought him in, to accept of the Terms, and be admitted into that State of Happiness, and which gave him

Oppor-

Opportunities to enlarge his Contem-  
plations, to be beneficial to others, and so  
enlarge his Degree of Happiness. Pro-  
pagating the Knowledge of the Manner  
of qualifying ourselves here, and the  
State of Happiness hereafter, have not  
largely been taken Notice of; the Business  
of Religion, so of Teachers, is to pos-  
sess Men of something, which even here,  
will outweigh the Temptations of cor-  
poreal Pleasures; Philosophy is that Part  
of Religion, whereby we contemplate  
and own the Power of the *Aleim* in  
their Agents, and whereby we become  
sensible of the Power and Wisdom in  
the *Aleim*, which are the Means prepa-  
red, to make us know, admire, and love  
them, is the Earnest of, and Qualification  
for hereafter. *Psal. xcii. 5, O Lord how  
glorious are thy Works, thy Thoughts are  
very deep; an unwise Man doth not  
well consider this, and a Fool doth not  
understand it. Psal. xvii. 15, I shall be  
satisfied when I awake with thy Like-  
ness. 2 Pet. i. 4, That by these you might  
be Partakers of the Divine Nature. It  
is every Man's chief Duty now, to ac-  
knowledge the Agents of the *Aleim*; he  
has no other Way of knowing the *A-*  
*to know the Aleim, and to know the Aleim,**

*Philosophy  
what?*

*leim*, but by knowing their Power, and that the *Aleim* controuled them by *Moses*, the *Prophets*, in *Christ*, and by his Disciples. As this whole System, and the Body of Man is made of Atoms, Dust, 'tis impossible there can be any Power in the Whole, or in any Part which is not in the inactive Dust, or Atoms, other than by Mechanism. Hence it was necessary, that Man should know, that this System of Fluids, and Solids, was created in Atoms, or Dust, and made part fluid, and part solid of them. Hence Man is so often put in Mind that he is of Dust. That in which Man is only allowed to Glory, as *Jer. ix. 24*, is that he knows *Jehovah*; the Difference between *Jehovah*, and the Creatures, that is those incommunicable Powers, and Perfections, which eternally exist in the *Aleim*, and those finite Conditions and Powers, conferred upon the Creatures, animate, or inanimate. The Knowledge of the Persons, in *Jehovah Aleim*, is only acquired by their Operations, or Effects; the Manner of performing them is invisible: *He spake the Word, and it was made: he commanded, and it came to pass*, and those are only recorded in Scripture; nothing can be known of that *Essence*, of the



the Persons, of that Covenant, but by Revelation; nothing can be known of Revelation, but what is recorded in Writing, and those who do not understand what is recorded of them, know nothing of either. The Powers in this System were also made known by Revelation emblematically, and the Description of them is also recorded, and as 'tis necessary we should know the Difference, and know these act mechanically, 'twas necessary they should be made capable of being known by Sensation. But since that Knowledge, or the Knowledge of what is contained in those Records, by losing the Knowledge of the *Hebrew* Language has been lost, though some Parts of them may have been discovered by Conjectures, or Observations; yet it appears, the Knowledge of the whole System, was never discovered, or recovered, by any Man, or Men, or acquired otherwise; though every Branch of it comes under Sense.

The original Law, or Duties to the *Aleim*, were never to be suspended, or dispensed with, but to bring Men into them; those of Society, when they interfered, for a Time were to be suspended, not that the Ties to those Duties were thereby to be weakened, but

many of them were to be afterward strengthened, by bringing Men into the First. As the *Aleim*, while King of the *Jews*, gave By-Laws suited to the *Jewish* State, so *Christ* as King gave By-Laws to answer the Design of the then *Christian* State, exclusive of the Discipline or Government of the Church, of what was to be enforced by Kings, or Magistrates, when they should become *Christians*, or what was to be exercised in *Christian* States, when the Offender and Offended were both *Christians*, the one Subject, and the other to be protected by the Laws. By many of those Precepts, they were to free themselves from the Incumbrances of Estates, Society, and social Duties, to fly from their political Governors, from their Parents, Wives, Children, Relations, &c. The *Aleim* were the same in the *Jewish* State, as in the *Christian* State, and their Love to Man was the same, they change not, the State of Men was then altered: The ancient *Jews* were to hate the Enemies of *Jehovah Aleim*, those who had maintained the Power of the Names, whether Relations, *Jews*, or Strangers, were not only to be hated, but destroyed, in order to keep out the Infection; when Men, by the Confusion aforesaid, had lost that

that Knowledge, and so that Zeal, and held little or nothing in Opposition to the *Aleim*, they were Objects of the Mercy of the *Aleim*, and the Love of Man; so when the Cause of Enmity ceased, the Partition-Wall was broken down; *Christ's* Design was to redeem, and draw all Mankind into the Terms of Salvation, by Meekness and Suffering; his Disciples were to treat all, except Apostates, as those who might come in; loving those who then opposed their Designs, praying for those who persecuted them, resigning all the Advantages of Estates, Endearments of Relations, nay Life, if they could not escape; these were the Methods he proposed to his Followers, to produce the desired Effect; they were to overcome their Enemies, by Meekness, Love, and Suffering; these were not arbitrary Precepts without Motives in his Disciples, to enforce them, the first Qualification produced these; they had been as their Enemies were, a few Days before, acted as they then did; they felt what had operated upon them, and the Change it had produced, and then they could not avoid acting as they did to others; such Precepts had no Relation to Society; Love in Society, was performing social

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Duties,

Duties, relieving the bodily Distresses of those, who were in Necessity; they were then to have another Relation, to be Brethren, Co-heirs. Christian-Love, the chief Duty of Man, to Men here, was to draw them into Terms of Salvation, and prepare them for hereafter, by the Knowledge and Love of *Jehovah Aleim*, in his Works, in their Dispensations, &c. this is that Virtue which must be exercised to all Eternity. A Deist who talks of qualifying, and saving Men by Morality, is fit to talk to Brutes, not to Men; there is no Exercise for those Qualifications hereafter. The *Heathens*, to whom the Apostles and Disciples afterwards writ, had been debauched in the Duties of Society, as well as in the original Duties, by the Notions they had in the Imitation and Services of their Gods, and the one, as well as the other, was to be set right; and many Precepts were given to them, which should not need to be named now, among *Christians*. The Stuff the *Greeks* and *Romans* have writ upon these Subjects, is not any Evidence, that those Things were not understood before, in other Nations; but that the *Greeks*, and the *Romans* had been *Banditti*, and Brutes till then, and knew nothing



nothing other of any God, nor any Religion, but what the latest of them had seen in the *Septuagint* Translation; all their Rules are in Opposition to Religion, might be talked of, but there was nothing to enforce them; a Man that knows the *Alcim*, and his Duty to them, and once loves them, needs no Rules of Morality, how to behave to his Brethren. He that provides not for his Family, is worse than an Infidel, that is enough for Society.

Let *Woolaston* and such, who set aside the original Qualification of Man and Redemption, and make the *Greek* and *Roman* Morality the Perfection of Man, or his Qualification for hereafter, have his Place, with such as had no higher Views, Fools for his Companions, he knew no better, and I wish him no worse; let him have the Pleasure of remembring social Pleasures, of sacking other Countries, for the Benefit of his own, or self, of paying his Debts, of doing good to those which were of his Party, and did good to him, of being indifferently civil to his other Neighbours, &c.

The late *Atheists*, who have cited the modern *Heathens*, who they call *Atheists*, and those who have pretended to write against

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Woolaston's  
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against them, have not understood what the *Heathens* meant by their Gods, nor what the Scripture means by *Jehovah Aleim*. If they pretend to give the Judgment of a Man, they must give us the Case in Issue, and the Evidence he had, or which he gave Judgment upon. The *Heathen Atheists*, as they are called, knew nothing of the Scriptures, writ not against the *Essence* of the *Aleim*, they knew nothing of them, and though they knew nothing of them, they writ in their Favour; they writ to prove, that the Names, the Air was not intelligent, all their Arguments are levelled against that Point. They knew nothing of a future Judgment; it was pretended their Gods were to take Care of their Worshipers here. They saw that their Gods in Lightning, Fire, Storms, Tempests, &c. did not take Care of, but destroyed the Temples to, and Images of, themselves; nay, often destroyed those who served them most: Nay, that all the great Empires, which had served them, had been destroyed; and that low down, these pretended Gods had let the Empires who served them more than the *Greeks* and *Romans*, be destroyed or enslaved by them; so gave just Judgment that

that they acted against themselves; so  
whatever their Power was, they knew  
nothing. If these Men had had any In-  
formation of the *Aleim* and their At-  
tractions, they were prepared to receive it:  
So when any writ against the Number  
of the *Heathen* Gods, or Names of At-  
tributes, it was not against the true *Aleim*,  
but only in Favour of their imagi-  
nary Intelligence in the Substance of the  
Air, which Substance was one of the  
same. They then knew very little or  
nothing of the Names, the Three in that  
one Substance, and nothing at all of *Je-  
hovah Aleim*.

I have shewed, that after the Gift of  
Tongues ceased, the Knowledge of the  
*Hebrew* Tongue, so of the Scriptures,  
which had been corrupted by the apostate  
*Jews*, was not recovered by those we call  
*Fathers* in the primitive Church. They  
writ what they had by the Writings of  
the *New Testament*, and by Tradition  
from the Apostles and inspired Men; they  
knew little or nothing from the *Hebrew*,  
which contains the principal Part of the  
Evidence; had not Words in their Lan-  
guages, so frequently use Words which  
did not perfectly express the Points they  
understood by Tradition, which are con-  
tained

tain'd in the *Hebrew*, nay, sometimes express themselves uncertainly; and 'tis no Wonder, that Tradition, without sufficient Knowledge of the Records, should be corrupted. There could not be a Word in *Greek*, but what had been used in various Senses by various Authors, and even the inspired Penmen could not remedy that, even if they had writ a Lexicon, they could but have used Circumlocution of Words, and those were each still liable to the same Uncertainty: Nay, if they had made a Construction in *Latin*, or *Grec*, it had still been the same, we can have no Certainty but in going back to the *Hebrew*. The *Greeks* had no Words which expressed the *Essence*, and if they had not given the Attributes, and paid Services to the Names the Shadows, something like what had been attributed, and paid by the *Jews* to the *Essence* of the *Aleim*, the *Apostles* could have found no Words in *Greek* to express the Subject of their Commission. But still we are to remember, that the *Greeks* used these Attributes for the Names the Shadows, and not for the *Essence* of the *Aleim*, and the Words for Services not to the Original, but the Shadows.



I need not attempt to shew, that the *Hebrews* was not recovered during that Scene of Darkness between them, and the Reformation. I have shewed, that since that Time and Printing, *Christians* have been misled by the Contrivances and false Constructions of the apostate *Jews*. I have made an Effort to retrieve it, and I must now make some Applications, and shew, that Men have been since then, till now, in as great a State of Ignorance about these Powers, as they were immediately before the Coming of *Christ*, who, I have shewed, were at the lowest Ebb, that ever Mankind had been reduced to.

The Scripture informs us, that there is but one *Jehovah*, one *Essence* existing, and that there cannot be another, and that the *Aleim* of that *Essence* created the Matter of this System, and then, by their immediate Power, made the Parts of the Fluid they call the Names, move, concrete, and divide, and produced that Stress upon their Parts, and upon every Part of the Matter they inclose, by that Action they called Expansion, so that they by that Power were ordered to divide and separate the Parts, and form

## A TREATISE of POWER

this Orb, &c. and after that, kept on that Motion, till they circulated and became a Machine. And the *Aleim* gave them a Commission and a Law, and constituted them Rulers here; and every Atom of other Matter, inanimate or animate, was made subject to their Power and Action upon it, and not one of them has any other Property in it, but Solidity, Figure, and Dimension; and we cannot conceive, how they can give the Power, which is in the Names, to other inanimate Matter, much less, how they can give their own Power to such Matter, or to Creatures. But when the *Yehovah Aleim* had formed the Body of Man, created and infused a Soul of Lives into him, formed brute Creatures and Vegetables, as well as the Body of Man of Organs, with Fluids fitted to be operated upon, and in, by these Agents, the *Aleim* rested from acting in Matter. So there are two Sorts of Power, the first infinite and without Means visible to us, the second finite, limited, and by sensible mechanical Means, and in created Spirits, though not perceived by us, what is adequate. The second in this material System may be subdivided into, first, that of the great Machine upon its self, the

up! to act.  
when not  
present as  
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does

the passive Orbs, and their Parts, as Water, &c. the second, that in or upon Microcosms, Bodies, or Frames, with Fluids animate, as Creatures, or inanimate, as Vegetables, with Parts adapted to the Operation of that Machine. That the *Essence* existing, and Persons in it, be of themselves, without Beginning or Ending, and had, and have, all useful Power in themselves, and the Power to controul all finite Powers; that there are three Orders or Species of Creatures, the first, which we term spiritual or mental, created, finite in Power, and dependant upon the *Aleim*, which, by something like Mechanism in this Machine, which we cannot now understand, have Power of transporting themselves, and of exercising mental Faculties to a certain Degree. A second Species created, and mixt of a corporeal, organical Frame, disposed to be acted upon by this material Machine, during, what we call, Life, and in the successive Parts of Life capable of receiving Sensation from it and other Parts of Matter, and a limited Power to act upon other Parts of Matter, where each of them is present; with a spiritual Substance or Mind, confined to each, during Life, which takes in its Knowledge

## A TREATISE of POWER

Knowledge from the Sensation or Perception of the Body, and acts, and is hereafter to act, as the first Order of Creatures. A third Species created, simple, disposed, acted upon, and acting, during Life, in their several Classes, by the same Means, and in the same Manner, as the first Part of the second.

As there was a Commission and Law given to the Names, which requires Performance of Actions, it implies Abilities in the Subjects to obey; without them the Law is void. If the Law-giver institutes such a Law to incapable Rulers or Subjects, it may be a Law to himself; and if he can, by his own Power, make the Subject perform it, he performs it himself, not the Subject. Intelligent, unbodied Agents cannot act beyond their mechanical or limited Powers, mental Agents beyond the Power of created Minds, organized Matter, but by Mechanism, nor beyond that Power; Matter, which has not Mechanism, nor organical Life, cannot act at all, much less judicially; and 'tis impossible that any one of the original Powers can be in, or communicated to, either sensible or insensible Substance or Matter, believing the latter was the first Crime in *Eve*: So as there

was



was no Law of Action imposed upon any other Part of Matter, but what implied Obedience to the Names; and as there is neither Will, Inclination, nor Power, in any other inanimate Part, but to act as they are forced by the Touch, Impulse, &c. of those Agents the Names, I think, I may say, generally when *Jehovah Aleim* thought fit to move or act upon other Matter out of Course, and where *Heavens* were to be convinced, or &c, these Agents, the Names, were ordered to act out of Course, to perform it; otherwise at the Flood, when they destroyed Mankind, but were to shew *Nobah* and his Family, so at passing *Jordan*, to shew their People, that Power was in them, to make passive Matter act without Mechanism, nay, against Mechanism.

When Men lost the Knowledge of Revelation, traditional at first, after of it written, each fell to make a Scheme for himself; then Guessing without Evidence was first called Reasoning, and it was no longer, so said *Jehovah Aleim*, but, so said the *Devil's Oracle*, or, so said such a *Rabbi*. In one Sect, so said such a Philosopher, in another, such a one says the Reverse, and so on; and each

juggled and pretended to be some great Man, and bewitched the People of his Sect, or his Time; in such State have all Men been, who lost, or wanted the Knowledge of Revelation. If Revelation were now understood by many, a Man, at setting out, cannot be said to believe the *Bible* in these sublime Points, till he himself is qualified to see it is infallibly writ; nor can he, till then, know who is qualified to give him Information; nor then, without seeing himself, who he can trust; till he sees, he knows not what has been determined, whether what he imagines be consonant or dissonant, and generally knows not whether the Things, Powers, and Actions he talks of, have any *Existence*. If he has not read and understood what human Authors have writ; which, in these Points, cannot be understood without understanding the Scriptures, he knows not what is of his own Forging or what is theirs. If theirs, whether they were Believers, *Heathens*, Apostates, or Devils, who forged them; nor for what Scheme, or what End, each of them was forged, nay, whether they were not formed out of meer Ignorance.

If any one, ignorant of the Manner of

the *Existence* of the *Alcim*, of the Place of their Residence, of this Species of Power in them, has seen Descriptions from such as himself, of imaginary Gods, of the Number of them, of the Manner of each of their *Existence*, of their Places of Residence, of the Powers which were, or were supposed to be in them, of which there are a vast many varying in each Point, and takes any of them, or once begins to imagine, that he, from a Power in his Mind, can discover and form Ideas of these infinitely sublime and invisible Subjects, or judge by Appearances of Things; he begins to talk of Necessity, of infinite Substance and infinite Space, how God (a Word which he does not know what he means by) must exist, how many Persons there must be, and no more, how he must perceive, what is his Sensorium, where and how only he can act, of Actions performed from Eternity, of Actions which require infinite Power, being performed by a Creature, of new Whims in Religion, nay, of new Worlds; and if he err in one Article, and 'tis impossible he should do otherwise, in some, if not in every one, it draws him into all the Absurdities which can be mentioned (of

which we have innumerable Instances from Men who had as great Capacities, if not greater, than any now) and of which we have innumerable Examples subsisting at this Day. And those who do not understand, that the Mind of Man is limited to sensible Evidence or Revelation, do not know what Evidence the Imaginer had, whether any, or none, have always been ready to excuse their Idleness, to cry up such a one for a great Genius, and so may be led to follow the most idle Stories that ever were inserted,

If any one, ignorant of the mechanical Powers in the Names, how by them all the Motions are performed, the Life in all Animals supported, reads a few of the innumerable Stories which those in the same Case have formed to supply them, takes any of them, or imagines, that he, by the Powers in his own Mind, or by the Appearance of Things, can supply his Want of the Knowledge of the Truth; he begins to frame Agents, nay, Powers without Agents, makes Things act without Means, or do any Impossibility, introduces the strangest Whims into Philosophy: And 'tis not easy to conceive what strange Notions each



each of such have infallibly fallen into. Seeing a Pendulum to a Clock move, is no Proof that there is a Power of Motion in it; we see the Wheels move it; nor seeing the Wheels move, that there is Motion in them, we see the Spring or Weight moves them; nor seeing the Spring or Weight move, that there is Power of Motion in either of them, because we see the Air act upon them; we are forced to own there is Power of Motion in the Air or Names, because we see they act mechanically.

When a Man begins, without the Light of Scripture, to, as he calls it, philosophize, reason, and make Observations or Experiments, and thinks he finds one Truth, and asserts it, which is shewed to be not consonant to Scripture, he is naturally forced to assert other Falshoods of other Things, to make one Thing seem to agree with another, and so on, he cannot stop without giving up his Senses and all.

Suppose any Powers in Matter, other than mechanical, and immediately the Doubt of the Veracity of the History of the Creation and Formation, and consequently of the *Alein* ensues; because if there were Powers in Matter above

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our Capacity to understand, and we can understand none beyond Mechanism, we should presently suspect, that there might be still greater Powers, which we know not of, that it might be intelligent in some unknown manner; next, that they were eternally so, or *eternally*. Hence the Man, who once admits of these Imaginations, is continually led on by Expectation, to find that in the Creature which can only be in *Jehovah Aleim*. Hence he begins to doubt, whether the Body cannot act the Part of the Soul, and whether he has a Soul. These are the Men that pretend to free us from Doubts and Difficulties, make us live easy in this World, and leave us to Properties in Matter in the next, while they themselves have been for several thousand Years, and still are in a perpetual Puzzle. If it happen to be true, that we have Souls, or for putting the Case, that our Bodies should rise spiritualized, and we neglect Revelation, and depend upon Properties in Matter, and Matter and what is in it should not be annihilated, what would Properties in Matter, if such Properties could exist in Matter, do for them? The Knowledge of any Power in Matter, without exhibiting the Power, Wisdom,

dom, &c. of the Creator,' would now, much more then, be a dry fruitless Study, and yield no Satisfaction to one, who, as we term it, has a Soul now, or then, to a Soul or such a Body. And if there were no Crime in it, their pretended Service deserves no other Reward, but the Consideration of such Objects hereafter.

It is the Business of an Observer of Nature to note the Actions with the Circumstances. — It should be the Work of a Naturalist to shew how one Sort of Matter is moved or acted upon by another here, and so backward or upward, till it be out of his Reach. — He who attributes any Properties to any Atom of inanimate Matter, other than Solidity and Extension, bounded by Surface, which describes its Dimension and Figure, or any Powers to act or move, otherwise than passively, is a Fool, and would be an *Atheist* or *Epicurean*. — He who says God has given Capacity or Power to Matter, to act without Means, to effect those Actions; for Example, makes the Actions continue, when the Motive or Means cease, makes Matter act where it is not present, draw that it is not tied to, or has no Hold of, im-

poses a greater Violence upon our Senses and Reason than he that preaches *Transubstantiation*. — He that says God has settled Laws, that Things shall be transacted by Agents, without proper Powers or Means to effect those Actions, is non-plus'd, says, God transacts those Actions immediately himself, and he that makes such Laws, or the Actions of God his *Principia*, begins to read Nature backwards, or begins where he should have ended. — And he who puts Cases, how a Parcel of Matter would have acted out of the Creation, or out of this System, supposes not that one Part acts upon another by Means; but that one Body would act by itself. — Man is himself a Subject to the first Agents, and his Body to the second, has no Right from his Observations and Reflections upon Actions or Motions, to dispossess the Rulers appointed, set up unknown Powers, and form unknown Laws: But from the Law given, and Power of the established Rulers, known to every one in Part, and the Actions or Motions also known in Part, to endeavour to shew these Rulers act, their Powers have Effect, and this Law is obeyed in what has not been sufficiently considered.

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We can have no Knowledge of those created Spirits, called Angels, any other Way, but from the Scriptures; and as I have shewed, that the Words, which have been supposed to be only used for them, that is *Melack* in the Hebrew, and *Angelos* in the Greek, express the Idea of Agent, and are used often for the Persons of the true *Aleim*, and generally for the false *Aleim*, the three Agents in this System; and as Men have supposed that the *Heathens* had worshipped the seduced Angels, and that the Contest had been between the true *Aleim* and the Devils, so thought, the Attributes given to the Names, Fire, Light, Spirit, the Agents, had been given to Devils, thence talked of their Power, and also supposed, that the Persons of the *Aleim* acting here, or the Names, when ordinarily or extraordinarily by the Power of the *Aleim*, had been Angels, who preserved their first State, and that the great Actions ascribed, and Attributes given to them, or any of them, were Evidence, that there were such Powers in those Angels, and that the Government of this System, and the supernatural Actions performed in it, were executed by them; I have shewed, that the

Persons

Persons of the *Aleim* act as they please, present or not present, by Appearance, or invisibly, in any Place. This is not to be given to Angels. When those Agents *✓* the Names were worshipped, *Jehovah Aleim*, as a Demonstration of their Superiority and infinite Power, gave Commissions to Men to appoint Times, when he would publicly stop their mechanical Powers, alter the Laws he had given, make them perform Actions out of Course, or make them his Agents or Angels, to perform extraordinary Acts beyond the Power of Mechanism, nay, to act according to Orders, as if they had been intelligent, to deliver their Servants, or convince, punish, or destroy the Worshipers of those Agents, which Actions we now call Miracles, because they were forced to act by his immediate Power. But there is no Parallel between this Machine, or the Matter of which it is formed, and an intelligent Angel. The Parts of this are extended to every Part of this System, and the *Aleim*, by the Power in themselves, can make them act where they are present, and do any Act which they, as Matter, can do by Touch, Impulse, &c. but not otherwise. The power of any created intelligent Being

Being is not only of an inferior Species, as aforesaid, but limited in Degree to its Purpose, in Place to its Substance, or that short Distance to which it can reach with other Matter, or to which it can move Things by mechanical Powers in Engines, the Air, or *&c.* So reading the Translations we had from the apostate *Jews*, and the *Jewish* Forgeries, making the *Cherubim* Angels, making the Figures to represent them in the Likeness of Men; the Operations of the Angels in this System in the Religion they forged in *Persia*, in their Forgery of the *Alcoran*, in those Legends of Lies the Rabinical Books, when they had rejected *Christ*, in making those Angels present their Prayers to *Jehovah*, the Stories of the Writers in the *Romish* Church taken thence, about the Operation of Angels, deceased Saints, of their hearing Prayers, making Intercession, *&c.* and that cursed Farce of *Milton*, where he has been justly observed, makes the Devil his Hero; Neglect and Ignorance of the *Hebrew*, so Want of knowing that the *Greek* has no expressive Word for *Aleim*, but frequently uses Angels, that is, Agents, as *Acts* vii. 53. *Who have received the Law by the Disposition of the Aleim, Or of Angels.*

*Angels.* Gal. iii. 9, Ordained by the *Aleim* (Gr. by *Angels*) in the Hand of a Mediator. Psal. viii. 5, Heb. ii. 7, Thou madest him (the Man Christ) a little lower than the *Aleim* (Gr. than the *Angels*.)

I say, these have made Writers forget the Difference between *Jehovah Aleim* and their Creatures, and Readers gape and swallow any Thing, induced some to make a Creature of his Imagination, possessed of all the Powers, and perform all the chief Operations of the *Aleim*. One would have thought, that a Man should not barefacedly under his Hand have shewed us, that he took his Definition of his God out of the Books of the most ignorant *Heathens*, so their God; and given us him for ours, and endeavoured to make all the Scriptures bend to that Scheme; tried the Cause between *Heathens*, apostate *Jews* and *Christians*, and given us the Evidence of the *Heathens*, and the Interpretations of the apostate *Jews*, to prove the *Heathen* God the only true God; and a Parcel of idle Stories of Creatures and Powers, which did all the Work for him; but should have first learned to read and understand the Original, and to have been able to know the Difference between the *Essence* the



the antient *Jews* served, and the Substance  
 (the Secondary *Essence*) which the *Hea-*  
*vens* served, and to know when the Scrip-  
 ture spoke of the *Essence*, and when of a  
 Creature, and have been very sure what  
 Creatures could have done, and what they  
 could not have done, before he had made  
 one of those, who created, a Creature; and  
 not as *Socinus* did for want of understand-  
 ing the *Hebrew*, shewed he knew not when  
 the *Greek* spoke of the *Essence*, and when of  
 a Creature, and so produced Texts, which  
 prove what he designed not, that one  
 Part of that Being was of the *Essence*,  
 and that only the other Part was a Crea-  
 ture. Others suppose a Creation before  
 that revealed, and recorded by *Moses*,  
 whether by the *Alim*, or a Creature,  
 their Evidence will never determine; and  
 tell you a Story of an Angel who had  
 Rule over a Province, a World wherein  
 he, *Phaeton* like, for want of Skill, or  
 out of Ill-will, reduced it to a *Chaos*,  
 out of which this World was formed;  
 and I suppose they expect when they be-  
 come as Angels, to be made Governors  
 of some of the imaginary Worlds, of  
 which the fixed Stars are supposed to be  
 Suns, for their supposed Discovery. *Lu-*  
*cifer*, as they call the Devil, could do no-  
 thing

thing but what a Creature could do, where he was present; he had no Capacity to govern or destroy a World. When the Earth was created in a *Chaos*, the *Aleim* created it so; when it was reduced to a *Chaos* at the Flood, *Jehovah Aleim* did it themselves; they have given no such Power to Angels or Devils. Whether any of those Spirits who stood, have been employed in the Affairs of this System, is difficult, if not impossible to prove; that ever any of them were employed in other than mental Actions, or to exert any considerable Power, is as much, if not much more so. That any one of them acted, but where he was present is impossible, and they are never represented otherwise. The Devil's first Crime was, doubtless, supposing some incommunicable Powers in himself; his second, Attributing such to Matter; and as I have shewed, it was a less Crime to suppose such Powers in an Angel, than in inanimate Matter. To be without Dependance cannot belong to a Creature, much less to have Power to act otherwise, than by the Agency of the second, or external Causes; and though those forfeited the Enjoyment of the angelical, or second Heaven or Names, where doubt-  
 less

less the Original, or third Heaven, or Names, are exhibited to their Perception, as, or more clearly than they are in these, and from which they had their Support, as we have from these; they yet retain their Powers, mechanically extended thro' this System, or however, continually imparted to their Substances. If there had been any Powers in them, beyond Mechanism, and the Actions of their Minds, if they could have shewed the least Appearance of any such Power as is in the *Essence*, they are malicious enough to have put it in Practice, and have asserted it, and Men would have been induced to, and excused for worshipping them; and for the Benefit of Mankind, it would have been contested, and the Degrees explained. But it does not appear from Scripture, that ever they had any Power over Matter, except when they were permitted to possess the Bodies of such, as had renounced the true *Aleim*, and there only acted with the Organs of those Bodies, as the Souls of Men do, and chiefly, if not only at the Time, when *Christ* or his Disciples might have an Opportunity to shew his Dominion over them, and once in permitting them to enter into Swine. That the Angels in their first State had  
more

more Light than we have is certain, that they had Vision, and the immediate Support of the *Essence* before some fell, cannot be; because 'twas impossible for any Being to fall from that State; that those which stand are not yet admitted to Vision, I think, because the Devils were not sentenced till they had seduced Man, and it seems that those who stand are to be judged and receive Sentence and different Degrees of Happiness, according to the Terms settled with them, at the final Judgment of Men; I know it has been supposed otherwise, from *Mat. xviii. 10.* *In Heaven their Angels do always behold the Face of my Father, which is in Heaven,* without considering that in *Hebrew*, *Malack* is used for one of the *Aleim*, and as aforesaid, that the *Greek* had no Word for *Aleim*, but is frequently translated Angels, so here, *Isa. lxiii. 9.* The Angels of the Presence; so, the Angels of the Covenant; those who have sworn to act, and act for them. The created Angels could not save themselves, and if those who have stood thus far were there, they could do no Act there, to save Infants here, nor revenge Offences, &c. that the departed Souls of those who will be happy, have not Vision and that support



port, though they have some Degree of Support, or Influence (their first Resurrection) from *Christ* is plain, because 'tis promised as a Reward, and Security after Judgment, to those who overcome. If the immediate Influence of the *Aleim*, were to support, and act upon the Angels, or the Souls of Men in their State of Probation, they could scarce be said to be free Agents, and we could scarce tell how to free the *Aleim* of their Crimes. That the fallen Angels, or departed Souls of the Wicked, are supported by the immediate Influence of the *Essence*, is impossible. It appears that every Species of created intelligent Beings, have had their respective Times of Probation; and tho' they may be said to be created perfect, yet only perfect for that Probation, not perfect for Fruition, till they have by their respective Terms, made themselves fit for it; so no Creature could be created from Eternity, much less have Vision from Eternity. A Creature how great soever, might fall and be judged, and want to have itself saved, had no Power to save others, was Debtor for all it received; all it could do was to make good Use of whatever it had, and own itself an unprofitable Servant; and when

any are saved, and are to receive the immediate Support, that cannot make them more than Creatures, but prevent their V Fall, and enable them to exercise their Faculties, in contemplating and thereby enjoying the Perfections in the *Aleim*, so supporting the Design of their Creation.

If the Substance of a Being be not of its self, it cannot have Life, Motion, Power, Knowledge, in its self. But that Life, &c. it enjoys, must be supported by something from without; our Frames are so contrived, that they want Fluids for the Air to act in, and Air to act upon and circulate them; what supplies created Spirits before they come to Enjoyment, and how it acts, we cannot say, but some Support, of Necessity, there must be. And though the Manner of the second Cause which supports them be not explained by Scripture to us, so is not necessary for us to know, I think it is implied, there must be such a Cause, because by the Promises it appears they will want immediate Support in Vision. Those Beings had their proper Faculties, and Powers of the Mind, to exercise in Contemplation of the *Aleim*, in their Perfections and Operations;

perations: and as those who stood, are now greater in Power and Might, than some Men, yet only are, or will be, what those of us who shall be happy, will be hereafter, *Mat. xxii. 24.* — But are as the Angels of God in Heaven. *Luke xi. 36.* For they are equal unto the Angels. And they have been, and may be employed here, and may be employed in the intermediate State, nay, in the State of Vision, to inform, or, &c. those who shall be Heirs of Salvation: as the fallen Ones we call Devils, employ themselves now to seduce, and perhaps in the intermediate State to disturb, as in the final State, to torment those who shall be so unhappy as to be seduced. But those Agents which have Strength, and are appointed to transact Affairs in the material System, are themselves material and mechanical, and these interfere not with them: if you once imagine that the Powers in Angels are not finite, limited to contemplate the Powers of the *Aleim* in their Works, &c. or to carry a Message, or that there is something beyond Mechanism, or that which is adequate to Spirits in them, you go you know not whither, and the first Step you allow some of the Powers

*Resurrection*

which are inseparable from *Jehovah A-*  
*leim*, and presently you begin to pay di-  
 vine Honours to them, appoint them Of-  
 fices which belong to others, and which  
 they are incapable of performing.

Those who have been ignorant of the  
 Scriptures, and so of the Powers of the  
 Machine, and of the Descriptions of its  
 Actions upon the Organs of animate Bo-  
 dies, and in and upon the Fluids in them,  
 so as to circulate the Blood, give them  
 Life, Sensation, Motion of their Parts,  
 so Power of moving their Bodies and o-  
 ther Things, &c. have been ignorant of  
 the Circulation of the Blood, therein  
 clearly expressed, till t'other Day, and  
 are still ignorant of the rest: Some  
 talk of the Soul moving the Parts of  
 the Body, as their God moves the Parts  
 of the World, I suppose to prove, what  
 is their God, and that Brutes have such  
 Souls as they. Others have mathemati-  
 cally proved, as they prove other Things,  
 that this, or that Organ, which is abso-  
 lutely passive, and lies under no Stress,  
 has not only the Power of Motion in its  
 self, but such a Degree of Force, as if  
 its Parts had a hundred Times the De-  
 gree of Adhesion they have, as may be  
 shewed in a Moment, the Action would  
 burst

*Platunists*  
*used*



burst one or other of them every Moment; and in this State their highest Demonstration is to prove one Falshood by another. They tell you God can communicate the Power of Life and Self-Motion to a Creature, as well as he has communicated Being; because they see it in the Creature. What is it they see? Nothing. God has not, nor can, communicate Being to a Creature. To be is the inseparable Distinction between that *Essence* and all Creatures, or other Things. Though God has created the Matter of a Creature, the Creature bees not, but depends here, not upon the first Hand, but upon the Form of its Vessels and Parts, made of Atoms, kept together, &c. by second Causes, by the Machine the Names. The Species of Life and Motion in a Creature is not the same as those in the *Essence*; which, as above, are incommunicable, but supported by the Irradiation of the Names, and performed by Circulation of Fluids. Much less is the Power of Life and Self-Motion of the same Species, or such as that in the *Essence* communicable. Nor is the Power of either communicated immediately by God to the Creature, or is it in the Creature. God cannot commu-

# 118 A TREATISE of POWER

nicate the Power or Manner, in which the *Essence* enjoys and exercises them, to any other Substance: But that Species of Life and Motion the Creature has, is continually supplied from without. God has framed mechanical Motion in the Names, and adapted the Organs of Animals, and the Fluids in them, so that the Names can give the Fluids Circulation, and the Parts Life, Motion, and Sensation: And do but take off one of the Agents, and there is neither Circulation, Motion, nor Sensation. So God has communicated Life and Motion to Creatures by the same Agents as he communicates Motion to all other Things, Orbs, Stones, &c. If there had not been mechanical Powers in this System of the Names, the Motions and Actions of our Bodies, or their Parts, must have been performed by the immediate Power or Finger of *Jehovah Aleim*.

If we were to see a Creature born without Legs move, without Eyes see, without Ears hear, or see it force other Creatures without such Members or Organs to obey and follow it, and had never suspected there were any Medium to execute these Actions, direct or force them to move, what should we think

think of that or these Creatures? Should we suppose there were Virtues in a Creature to do these Actions? Or should we search for a mechanical Cause? Would it be enough to say they were once set a going, and so would go till they run against something that would stop them, divert their Course, or *&c.* We are sure the Soul, while in the Body, acts mechanically by the Help of real or borrowed Ideas, taken from this Machine, from smaller or Microcosms, or *&c.* and that the Ideas of higher Objects, conveyed to it by Revelation, are borrowed from them, and it knows nothing otherwise. And the Faculties of Man's Mind act geometrically as well as those of his Body: he can by his Mind compare the Length, Breadth, *&c.* of two or more Things ideally given, but knows the Length, *&c.* of none of them, nor whether the Things exist, till the Idea be really given, much less of higher Objects; we are sure there are no other Powers in Man. When Moses was directed to go into Egypt, and make all the Earth know, that *Jehovah* was *Aleim*, and was in the highest Station, perhaps, that ever Creature or Angel or Man was, till *John the Baptist* came; it does not appear,

pear, that he had any greater Power of  
 Body, or any greater Faculty of Mind,  
 except Faith, which produced a Readiness  
 to obey, &c. though those Faculties  
 were preserved for above forty Years af-  
 ter. He was only to make a Declaration,  
 and give the Signal; but 'tis when pro-  
 perly expressed, *Jehovah* made the Names  
 act, or acted without them. He can give  
 Power to a Creature to declare his Will  
 in any Action fit for him to do; but he  
 performs every Action, which is beyond  
 the Power of Mechanism, or that in a  
 Creature. He can make a dumb Crea-  
 ture speak; but he cannot make any  
 Creature create. He may say, when thou  
 speakest, a World shall be created; but  
 the Creature would have no Hand in  
 the Creation. He puts lower Questions  
 to *Job*, *Cap. xxxviii*. The Power irra-  
 diating from the *Essence* of the Persons,  
 needs no second Hand to execute what  
 those Persons design, it directed and at-  
 tended *Moses*, the *Prophet's*, and *Apostles*,  
 to give Authority to their Words, to make  
 them the Rule of the Belief and Actions  
 of Men. The Creation was performed  
 by the *Alm*, the three Persons in *Je-  
 hovah*, the *Essence* existing jointly, that  
 was not left to any one Person, nor to  
 any



any second Hand. There is no Veil over the Hebrew, each Person there is of the same Essence, and equal, *Deut. vi. 4. Hear, O Israel, Jehovah, our Aleim, is one [the same] Jehovah.* The Veil is cast over the Greek, each Person there is described as acting the part in the Covenant he swore to perform. When the Essence in Christ is distinguished from the Man, and in Opposition to the irradiating Power, he is unveiled, as, *John i. 1, 16. Col. ii. 9. Because all Fulness was pleased to dwell in him. Col. ii. 9. For in him dwelleth all the Fulness of the Godhead bodily.* The limited Power in Man is so ill-qualified to guide, that few have been able to chuse or stick to their true Guide. Some formerly have been immediately directed by the Holy Ghost or Christ. Some by the Rules revealed by the Holy Ghost, first by Tradition, after recorded by Writing in the Scriptures. Some by the Faculty in the Mind, we call Reason, sometimes true, sometimes false. Some by the Appetite, such as is in Beasts. Some by the Law or Commands of the Prince. Many by the pretended Discoveries of the supposed Will of the Names, by Observation, Oracles, &c. Some by the Direction of the Devil, who possessed them.

Many

Scripturists

Moralists

Logic Souldiers

Heathens

Many by Impostors, and more now than  
 ever by that blasphemous Spirit, which  
 those, whom it possesses, call the Spirit of  
 God. A man, that reasons right upon  
 proper Evidence, will find that he has  
 nothing in himself, but takes even his  
 good Qualities from the Manifestations of  
 the *Alcim*, indeed can do nothing else,  
 but take; had, nor has any Thing with-  
 in himself to operate upon, except it be  
 to reflect on his acquired Folly. There  
 is nothing innate in any Thing or Be-  
 ing, but in *Jehovah Alcim*. Nor can  
 any Thing, or created Being, have any  
 Thing in its self, otherwise than a Ca-  
 pacity to receive, Ability to act, and to  
 be acted upon here by the Works of the  
*Alcim*, their Creatures or Dispensations.  
 And the Soul of Man has the same Ca-  
 pacity to act, or be acted upon, as the  
 Angels; but now is placed so upon the  
 Account of his Probation, that he can  
 only act upon, or is only acted upon,  
 by such Manifestations and Dispensa-  
 tions as God has been pleased to set be-  
 fore him in this State, and for that End.  
 And those who shall be so happy as to  
 be proved worthy, when admitted to  
 further Manifestations of God's greater  
 Works, will have the same Capacity as  
 the

the Angels, to operate, or be operated upon, by those Works, &c. though, perhaps, in different Degrees of Proportion according to — &c. If, as I have said, a Man once begin to imagine, that he can discover Things by the Powers in his own Mind, or know any Thing, but what comes in by Sensation, Revelation, or Deduction; though he does not understand the Scripture, nor the Terms revealed, so has had no Opportunity to know the State of Things; if he sets up to give Accounts of Things, he imagines himself a Prophet, or a God, or pretends there is a God in him, nay, makes himself wiser than the *Alcim*. They, by seeing all Things, know all Things, he who sees nothing pretends to know all Things; pretends he or she can tell you as aforesaid, what the *Alcim* must be, what they would have Men do, who is predestinated to be saved, who to be damned; whereby they only prove, that they are Seducers, Impostors, possess, or mad. Yet such dare set aside all Revelation and *Christ* himself, make that which should only be a Judge of the Evidence, a Judge of the Cause, nay, of every Cause without Evidence; have the Impudence to tell you, that the

Conscience

Conscience

Conscience of each (a Name for the Mind, when it commends or accuses, for keeping or breaking Rules in the natural, social, or *Christian* Laws, supposed to be known, and not otherwise) can inform them, what is right in every Point. So is with them a Rule-maker, though each contradicts others; and they one persuade another, that if each of them follow their own Rule-maker, they are righteous; and out of a moderate Indifference for Scripture and Christianity, they are tolerated to propagate this Blasphemy, &c. for which we are sufficiently warranted from the Laws of the *Heathen Romans*, who, when they knew not who or what was God, *Kess. Orig. & Prog. Idol. p. 321.* would not let the Emperor make one, but let every one, who applied for the Consent of the *Senate*, and obtained it, worship what he would, and as he would; and as I remember, the chief Objection against *Christians* was, that they had not applied to the *Senate* for a Licence to worship *Christ*. And it naturally follows, that those, who have a Right to chuse their Lord, should have Right to make their own Terms, to appoint Stewards, to admit, grant, &c. On the other Hand, those, who are not in

to act according to Conscience is to stand firmly to that Truth which a man understands, <sup>has evidence of</sup> not that he foolishly believes upon no grounds



in a much better State, never yet shew-  
ed they were able to construe a Verse  
of any Importance in the Scripture tru-  
ly, so know not how to distinguish the  
Powers given to those, who had the *Ho-  
ly Ghost* to direct them, and those, given  
to Men, who were to be left to what is  
revealed, reject the Scripture, fly to the  
Authority of the Church, take upon them  
to act as if they were inspired to judge,  
tell you, without Reference or Reason;  
what you must believe, and what you  
must do, absolve absolutely, and, because  
there was a Time predicted, *Isa. xlv. 3.*  
and *Joel ii. 28.* cited and accomplished  
*Acts ii. 17.* in the last Days, at the End  
of the *Jewish* State, that the Gift of Pro-  
phesy, &c. for proper Ends was to be  
given, these Impostors, and some in that  
Church must pretend to have it at all  
Times. Nay, what those inspired had  
no Pretence to do, to dispense with  
Crimes for — &c. Nay, first to forge  
Stories of *Purgatory*, and then, upon  
Terms to deliver those, who are suppo-  
sed to be in, out of it. Our Moderation  
would tolerate this, but there are other  
weightier Reasons that prevent it.  
I need say little of the Power in  
Brutes, because 'tis by the same Agents  
as

as that in the Body of Man, and they are made of the same Species of Dust; most of them are guided by what they call Instinct; some of them are tamed and disciplined, and their Powers made serviceable to Men, and all of them are subject to the immediate Power of God, when he pleases to direct them. Mechanism is carried so far in them, that, in the Parts or Degrees of Sensation, they excel Man; that, by every one of their Actions, Man might see the *Ne plus ultra* of Sense, and know how to distinguish the Difference between those and the decayed Image in him, to value it accordingly, and excite a proportionate Zeal in him to recover the first Perfections in that Image, and augment them, to secure the Pleasure of exercising them upon the most desirable Objects to all Eternity. The Case is the same here as all along. If you allow any Thing further than Mechanism to Brutes, imagine that they have Souls, or think, or act the Part of Souls; you either begin to think, that you have no Soul, or that it is, such as are in Brutes, mortal. Now Some Insinuations may hereafter be made, that I have not treated learned Men with due Respect; I cannot come under

draw back  
from Aristotle's  
Philosophy

under that Censure: here none of those, which I shall have Occasion to meddle with, had the Education which the Times afford. They had not so much as read, as others have done, to understand a little of the Writings of the ignorant *Heathens*; none of them did, or could, or would, so much as know the Letters in that Language, where, and where only, the Knowledge of the Things treated of are to be found; so as to be able to look for the Meaning of a Word, or to compare the Usage of it in the several Places where it is writ, without which the *New Testament* cannot be understood, but is liable to be construed as the *Heathen Greeks* used the Words. And whenever I shall have Occasion to meddle with others, I shall treat every Man as I should treat his Masters, were they present; those, who give us the first and unalterable Sense of the *Prophets*; as the Disciples of the *Prophets*; those, who give us the Sense of the apostate *Jews*, as Disciples of Apostates; those, who knew nothing of the *Hebrew*, and only give us the Sense, or their Sense, of the Books of the *Israelites*, and consequently of the most ignorant, of the *Heathens*, as their Disciples, with the Aggravation

gravation of the Vanity and Impudence  
 of ridiculing the most sacred Books;  
 which they could not so much as look  
 into; and of meddling with Subjects,  
 which they, so qualified, could know no-  
 thing of. I must distinguish Divines in-  
 to two Classes; those who have not made  
 themselves a System of Divinity, but at-  
 tempted to construe the Scriptures truly,  
 notwithstanding the Veil the Jews have  
 cast over them, may have done some  
 Things right: But one, who has made  
 or taken a human Scheme or Schemes,  
 will construe every Text concerning it  
 or them, to serve them, and nothing but  
 Villany is to be expected from such, and  
 I must treat them accordingly. And I  
 must divide experimental Men into two  
 Classes. Those, who have not made  
 themselves a System, nor follow any of  
 the Guesses of others, may possibly make  
 and report some Experiments truly. But  
 one, who has made or followed an hu-  
 man System, will of Course bend every  
 Thing to support it; and I must be for-  
 ced to treat them as the most treache-  
 rous Men alive. Those, who give us  
 Reasons without Evidence, that is, out  
 of their own Heads, I shall treat as En-  
 thusiasts or Madmen.

When

*Experimental  
 Philosophy*



When one pretends to teach, and another to learn a Language, who is to set up for a Philosopher or a Divine, (and he cannot be the one without the other,) 'tis not to only translate Words into those of his own Language, but to know what the Natives meant by all the important Words in that Language. If there were Men at the same, or at different Times, who spake that Language, and were of different Religions, what each of them meant by such Words as *Θεός*, or *Deus*, or *&c.* what was their *Essence*, what Numbers there were of them, what Attributes they gave each, or what they worshipped them for. Nay, so of philosophical Terms. If there were different Sects of Philosophers at the same Time, or at different Times, what each of them meant by such Terms or Words. If any of such Words were borrowed from other elder Languages, what they, if there were Men of different Religions or different Sects, in those, or each of those Languages, meant by those Words, and at least, what each Word, set against each of those means in their own Language; so which used or applied them to proper Objects, which to false

Objects, &c. without this the Master is a Cheat or a Fool, and he only makes the Scholar a Parrot. Nay, if those Languages had nothing in the Books he teaches of any Benefit for Man, in either of those Stations to know, and he teach him the true Meaning of every Word in them, which never was done, nor pretended to be done, and teach him not the original Language, by which those and the true Objects and Causes are distinguished and understood, as well as the Descriptions in the Books in those Languages which are necessary to be known, or of Use; so teach him nothing but what is in useless Books; the Master has spent the Scholar's Time, and the Man may be a Scholar, and know nothing worth learning or knowing, much less any Thing of the Subject before us.

I must first enquire into the general Scheme now on Foot, and afterwards descend to Particulars. One would suppose that a Man, born in a *Christian* Country, and who had heard and seen that there were Books writ, which were supposed to have been directed and published by the Author of this System, which offer us an Account of the first Agents

*Dr Isaac Newton  
Philosophy  
explained*

Agents and their Powers, of the Creation and Formation of the Parts and the Powers inanimate and animate; should, when he found any Inclination in himself to understand the Manner of the Existence, Powers, and Perfections in them, and the Powers, Motions, Operation, or Actions of this System, and a Resolution to take upon him to explain them to others, have first qualified himself to understand the original Language, wherein those Books were writ; to have seen the Descriptions and Attributes of the first Agents, and Accounts of the Powers, and various Effects of the Operations in this System, and should first have begun to learn to know what Powers were peculiar to the supreme Agents, before he in the Dark had assumed the Impudence to set aside *Yehovah Ateim*, and in exchange to give us an imperfect, false, stupid, Definition of the *Deus*, even of the most ignorant *Heathens*; and have learned to know what Powers were peculiar to created Agents, and by what Laws or Rules they acted, and after that, what Effects those Agents had upon other Parts, Inanimate, Vegetable, Animal, &c. before he had presumed to reject and deny the Existence, and consequently the

*to far from  
this that he  
sets out with  
a denial of  
any such  
Knowledge  
to be gained  
by signs &c.  
He is*

Powers and Actions of the Representatives, Rulers and Agents of *Jehovah Aleim* in this System, and set up in their stead, nothing but a few idle Dreams of Powers without Substance, of Actions without Agents, so of occult Qualities; and that when he began to reason, philosophize, or make Observations upon those mechanical Agents, their Actions or Effects, he should have endeavoured to shew how they observed and obeyed those Rules given by the Author, and if he met with any Term or Action which he could not make answerable to those Rules, that he should modestly have supposed and owned, that he either did not understand the Rules or Descriptions, or the Cause of the Operation. And if such a one had gone further and impudently asserted, that the Scriptures without ever examining them were false, and attempted to represent the Operations in such a Light, as to endeavour to prove that they were so; the Moment he started with this Resolution, he no longer believed that the Scriptures were the Revelation of a God, and next doubted and searched to prove, whether Matter does not act of itself, and that no God is wanted. And when he saw those Descriptions



scriptions fairly construed, and the Operations shewed and proved to Demonstration, and did not attempt to review his Writings, consider and compare the Descriptions with the Observations and Experiments he had made, and publickly rectify them, notwithstanding a few Alterations or private Acknowledgments; the Charge remains.

One would have expected that he should have shewed us, from vast Collections and Descriptions, that he had viewed and observed vast Variety of natural Things, in various Situations, and if he understood any thing, that he should first have given us some Accounts of Things or Actions he did understand, and which we might have understood, in order to have gained some Credit with rational Men, and not have begun with, and confined himself to occult Qualities, the Existence whereof he does not pretend to prove, and which he did not, nor any other will ever understand; because they do not exist. A Man that had lived, in a Time when an Appearance of Honesty had been regarded; if he had had no Regard to it himself, would have acknowledged the visible Actions, which the Names perform, and have shewed,

why those which perform all those Actions, could not perform the rest, first, before he had discarded the Names, and pretended to enquire after, the Causes of Actions, that he owns he knew nothing of. Indeed he has made a Slip by way of Distinction, or Opposition, and let us know, that he knew how mechanical Agents, or Causes acted; so has allowed, there are mechanical Agents with Powers, and described the Manner of their Actions, or how they used to act. Why durst he not tell us what those Agents, which acted so were? where and upon what they acted? There never were any other Agents but the Names which could act so. Why was he not so honest, as once to mention one of their mechanical Actions? And if they did Part, shew, why they could not do all? He has not been able to shew there are any other Agents, nor any other Powers, much less how any other Agents acted, or how any other Powers existed; he has maliciously avoided Touching upon all the great Actions, which every one knows, these Agents perform. Why did he not shew us how Fire burns? How the Spirit is formed, and driven in, and Light driven out, and carried forward? How  
the

the Spirit is impelled in that Action, and with that Force which we feel in Wind? How the Light is impelled with that Velocity and Force in Lightning? How these Agents force the Waters upward and downward, and so circulate them? How they drive Supplies for Augmentation to Seeds and Vegetables, and force them to produce Fruit, &c. How they give Life, and Supply to Animals, Power to move, procreate, &c. How they serve the Senses in Seeing, Hearing, Smelling, &c. If he had understood a few of these Things, and that these Agents were appointed Rulers, what he has said would have been no more, than making Objections, or shewing Doubts, whether they obeyed: And as he might have known that all other, even modern Philosophers had attributed these Actions to the Air, it would only have been saying, I cannot understand how it performs them; there may be something else which I likewise do not understand, which may perform some of them: But he attempted to undermine the Authority and Power of the Names, in Points where he thought it was at Distance, was not to be proved, not so evident, or had not been known; so rather than name the Agents right, where he might know their Names, he was resolved,

in order to deface the Memory of them, even at the Expence of common Sense, to aver they existed no where but in Atmospheres. *Newton's Optics*, 1706, by *Clark*, "But to feign there two Sorts of Æther, when there is no Reason even to admit one." See *English Edit*, 1721, p. 389. where it is differently worded. *Optics*, 1706. by *Clark*, p. 313. "Therefore to make way for the lasting and regular Motions of the Planets and Comets, it is altogether necessary that the celestial Spaces should be empty of all Matter, unless perhaps we except some very thin Vapours, Steams or Effluvia, which may arise from the Atmospheres of the Earth, Planets and Comets. That feigned and imaginary Matter with which the Heavens are filled, is by no means useful for explaining the Phænomena of Nature; since the Motions of the Planets and Comets are better explained without it; and Gravity has not as yet been explained by it. Such a Matter can do nothing but disturb and retard the Motions of those great Bodies, and make the Frame of Nature languish: And in the Pores of Bodies, it serves only to stop the vibrating Motions of their Parts, whercin their Heat and Activity

con-

*Cartesian*  
*this*



“ consists. And as this Matter is of no  
 “ Use, and hinders the Operations of Na-  
 “ ture, and makes her languish: So there  
 “ is no Evidence for its Existence, and there-  
 “ fore it ought to be rejected, and if it be  
 “ rejected, the Hypothesis that Light consists  
 “ in Pression, or Motion, propagated thro’  
 “ such a Medium, are rejected with it.”

*abominable  
 Impudence*

This differs somewhat from Edit. 1721,  
 p. 343. That is, let the Names, which de-  
 clare the Glory of the *Aleim* and the Fir-  
 mament, which sheweth his handy Work,  
*&c.* be annihilated by my *Fiat*, to set up  
 my Glory, and make Way for my Notions,  
 and if any one question my Authority, I  
 have it tacitly (as you will see below) from  
 the stupid *Heathens*, who denied the *A-*  
*leim*, and made this very Substance their  
*Aleim*. When he has rejected the Substance  
 of the Names, he rejects the feigned Hypo-  
 thesis, by which the Light is pressed out  
 from the Sun by the Spirit, the express  
 Words of the Scripture, and, I think, of  
 none else, and takes another; he endea-  
 vours to give those Parts of them, which  
 he is pleased to allow the Existence of, other  
 Names, and their Actions other Names.  
 What others had attributed to Light in  
 every of its Operations, (except where he  
 makes a Play-thing of it) he, to a subtile  
 Spirit, subtile Fluid, *&c.* asks, if red-hot  
 Iron

Iron be not Fire, and, I think, never (except once) gives any Name to the Spirit. He calls Expansion Elasticity, Compression on Bodies the Weight of the Atmosphere; that on Fluids, which makes them rise where they are not resisted by the Spirit, Suction; Motion of Bodies by the Impulse of the Air, a Mixture of communicated Projection, Gravity, and Attraction; so of all the rest. And the Cause of Motion, which every one knows is without, he would make within the Surfaces of the Atoms of other Matter.

Speaking of the Sun, &c. he puts these Questions, *Optics*, 1721. Qu. II. p. 318.

"Are not the Sun and fixed Stars great  
 "Earths vehemently hot, whose Heat is  
 "conserved by the Greatness of the Bo-  
 "dies, and the mutual Action and Re-  
 "action between them, and the Light  
 "which they emit, and whose Parts are  
 "kept from fuming away, not only by  
 "their Fixity, but also by the vast Weight  
 "and Density of the Atmospheres incum-  
 "bent upon them, and very strongly com-  
 "pressing them, and condensing the Va-  
 "pours and Exhalations which arise from  
 "them? — In like manner the great  
 "Weight of the Atmosphere which lies  
 "upon the Globe of the Sun, may hinder  
 "Bodies there (from rising up and going  
 "away from the Sun in the Form of Va-  
 "pours

*But shall be  
 of Serpents  
 meat —*

" pours and Fumes, unless by means of a  
 " far greater Heat than that which, on the  
 " Surface of our Earth, would very easily  
 " turn them into Vapours and Fumes.  
 " And the same great Weight may con-  
 " dense those Vapours and Exhalations, as  
 " soon as they shall, at any time, begin to  
 " ascend from the Sun, and make them  
 " presently fall back again into him, and  
 " by that Action increase his Heat much  
 " after the manner that in our Earth the  
 " Air increases the Heat of a culinary Fire.  
 " And the same Weight may hinder the  
 " Globe of the Sun from being diminish'd,  
 " unless by the Emission of Light, and a  
 " very small Quantity of Vapours and Ex-  
 " halations." If one were to consider these  
 Descriptions alone, surely one would con-  
 clude that the *Aer*, in this immense Atmo-  
 sphere about the Sun, which indeed is im-  
 mense, and reaches to the Circumference of  
 this System, and presses the Sun with an im-  
 mense Force, supplied the Fire there with  
 an immense Quantity, was melted and pres-  
 sed out in Light in equal Quantity, and so  
 indeed the Fire need not waste the Orb of  
 the Sun, nor the Atmosphere be wasted, be-  
 cause the Light would, as he calls it, condense  
 into Air; but 'tis certain he intended not to  
 say any such Thing. For, though he says,  
*Optics*, 1721. p. 375. " All these Things  
 " being

" being considered, it seems probable to  
 " me, that God in the Beginning form'd  
 " Matter in solid, massy, hard, impenetra-  
 " ble (*Edit.* 1706, *Inert*) and moveable  
 " Particles, of such Sizes and Figures, and  
 " with such other Properties, and in such  
 " Proportion to Space, (*Edit.* 1719) and  
 " in such Numbers and Quantity in Pro-  
 " portion to the Space, in which they  
 " were hereafter to be moved) as most  
 " conduced to the End for which he  
 " formed them — While the Particles  
 " continue entire, they may compose  
 " Bodies of one and the same Nature and  
 " Texture in all Ages, &c. Yet at p. 349,  
 " *Edit.* 1721. *Qu.* 30, Are not Gross  
 " Bodies and Light convertible into one  
 " another? — Yet Water by frequent  
 " Distillations changes into fix'd Earth,  
 " as Mr. Boyle has tried; and then this  
 " Earth being inabled to endure a suffi-  
 " cient Heat, shines by Heat like other  
 " Bodies." Are not these direct Contra-  
 " dictions and founded upon an impudent  
 " Lie, which is followed with a Number of  
 " such to support it, *ibid.* " The Chang-  
 " ing of Bodies into Light, and Light  
 " into Bodies, is very conformable to the  
 " Course of Nature, which seems de-  
 " lighted with such (1719) Transmutati-  
 " ons. Water, which is a very fluid,  
 " tasteless



" tasteless Salt, she changes by Heat into  
 " Vapour, which is a Sort of Air; and  
 " by Cold into Ice, which is a hard, pel-  
 " lucid, brittle, fusible Stone: And this  
 " Stone returns into Water by Heat, and  
 " Vapour returns into Water by Cold.  
 " Earth by Heat becomes Fire, and by  
 " Cold returns into Earth. Dense Bodies  
 " by Fermentation, rarify into several  
 " Sorts of Air, &c. p. 372. Edit. 1721.  
 " And these are the Bodies which Chy-  
 " mists call fix'd, and being rarified by Fer-  
 " mentation, become true permanent Air  
 " — And because the Particles of per-  
 " manent Air are grosser, and arise from  
 " denser Substances than those of Vapours,  
 " thence it is that true Air is more pon-  
 " derous than Vapour, &c. p. 355. Edit.  
 " 1721. For the Air abounds with acid  
 " Vapours fit to promote Fermentations,  
 " as appears by the rusting of Iron and  
 " Copper in it, and the Kindling of Fire  
 " by Blowing, &c. — Now the above-  
 " mentioned Motions are so great and vi-  
 " olent — as to meet and clash with great  
 " Violence, and grow hot with the Mo-  
 " tion, and dash one another into Pieces,  
 " and vanish into Air, and Vapour, and  
 " Flame." A Dupe, who had suffered  
 " himself to be drawn in by a Parcel of  
 " Rosicrucians, in Hopes of finding the Phi-

Philosophers Stone, and transmuting base Metals into Gold, and took their Reports of such Transmutations, and in the Height of his Expectations published them, deserved to be pitied, or at worst, to be laughed at. But he, who as a Teacher of Philosophy, picks up and forges, and offers such as Evidence to set aside the Existence of that immense Fluid, the Substance of the Names, to which all other Substances bear a very small Proportion, to support such stupid Notions and to overturn the Knowledge of the Nature of every Thing in this System, and to destroy not only Revelation, but the Use of Mens Senses; treats every Man as a Mad-man or a Fool, and every Man who is in his Senses, has a right for the Benefit of Mankind to treat him as such. And after these no Man ought to wonder at the Incredibles or Impossibles he has offered, but to put them on the same Foot as these. I intend not to enter into Reasoning, nor even make use of the Evidence of Sense about these Assertions; I want not those Species of Proofs, the Project will be overturned before we come to those. But to hint at them, Does he allow any Creation or first Formation of Fire, Light, and Spirit? No. Does he give us any Proportion of the Quantity  
of

of Matter, sent out of the Orb of the Sun in Light? Does he any where shew how the Orb of the Sun could have sent out any such, nay one of Millions of that Quantity? Does he not allow that the Quantity of Matter is not lessened by its being divided into smaller Parts or Atoms? Are not the Atoms which compose a Solid, or of concentered Water, which he takes the Liberty to call Stone, or of, &c. when melted by the Parts of Light or Fire, or as he calls them Heat, the same Atoms as when concentered or formed into a Solid; and if under the same Pressure, are they not comprehended in nearly the same Dimension, swelled only by the Quantity or Dimension of the small Atoms of Fire or Light, which separate them? Have not the Atoms of the Solids or Orbs, a greater Proportion of what he calls Gravity, than those of Fluids, *Mercury* excepted? Have they not the same Degree of Gravity, or what he calls Density when in Fluids? Do not they when Fluid, each Species resist a Body generally (the Tenacity of some Species excepted) in Proportion to their Weight? Suppose even that the Atoms of Solids could be melted into Air or Light, that is, that the Atoms of Solids,

lids, and of Air or Light, were of the same Size, Shape, &c. would not some of these Properties appear, or be perceivable in the Fluid of Air or Light, or in the Spirit and Light, which compose that Mixture we call Air? Would not nearly the same Number be contained in the same Quantity of Space, as when solid? Would they not nearly weigh as much? Would they not resist in Proportion? But these are nothing, we shall find him at last raving about another Fluid, that he owns he knows nothing of, neither whether it was created, nor when, nor from what it was produced or formed, or so much as what is is.

Lest it should be said that I exceed *Christian* Charity, I must state that Case; I am required and I hope I have Power to forgive any Crimes which are committed only against me; I am not required, nor have I any Power to forgive Treason against the King, much less to forgive any Crimes, whereby any Attempt to dispossess *Jehovah Aleim*; nay, if I know of them and do not reveal them, and do not my Endeavour to disappoint them in either, I am accessory. I shall put these Things where I can, upon the most compassionate Side, the most favourable



yourable Wish I can make for them is, that they may prove their Ignorance so fully, that it may abate their Crimes; and if their Followers will shew, that he, or his Accomplices knew any thing, I must be forced to make Devils of them. 'Tis likely the Ringleader of the Angels who kept not their first State, (or as I think their State of Probation and Qualification) at first Step, did not design to be a Devil, nor to make his Followers Devils; and there are many other Accidents, beside mere Design or Malice, which make Men *Atheists*, or, *&c.* studying or arguing to maintain a System, forged by a Man who does not understand it, and in which there must be some Things false, makes a Man a Villain whether he will or no. A Man who has a great Opinion of his own Parts, has Ambition to be esteemed great and wise, who looks at himself and sees nothing without him, nothing but himself, has a Forwardness without proper Faculties, properly qualified and exercised upon proper Evidence, or any of them, that is, has no Evidence, or not the necessary Evidence, or does not understand what they say, or if he does, wants Judgment to determine justly; if he meddle,

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will

will infallibly make some Mistakes in such difficult Points; and as soon as he has published one such, his Ambition will not let him retract, for that would destroy his whole Design; that draws him into the Necessity of supporting it by wilful Assertions, which he often knows to be false. Our *Soph* before he had served his Apprenticeship, just when he should have been learning to read the *Hebrew* Scriptures, hearing Mr. *Lock* and others of his Associates declare, as they took Occasion to do frequently, that they had studied them for many Years and could make nothing of them, as none who have any Schemes in their Heads ever did, or ever will; he would save that trouble, and make a Scripture himself. His Expositor who has not done him Justice in the main Point, has however been so honest in his Preface, and by Mr. *F* — s Eloge to tell you, that he applied his first Studies to *Descartes* and *Kepler*, of which hereafter, and to tell you that this Temptation beset him, as the First in *Paradise* did, and is exactly of the same Nature, when he was retired from *Cambridge* on Account of the Plague in a Garden alone without a Tutor; in the same Circumstances just new made, not half taught, but 24 Years old; so in the Time

Time of the Plague, whether they will attribute these pestilential Notions, which have destroyed more Souls than the Plague did Bodies to that epidemical Air, or to a more malignant Agent, is none of my Concern; and they have been pleased to tell you, how ready and diligent he was to comply, and what a forward Child he was, who in a Year and a half, formed this mighty Work, though it took up 20 Years before he and all his Assistants could frame crooked Lines to countenance these Notions; and though the Author denies it over and over, was not this forming or stealing an Hypothesis? So he first framed a Philosophy, which is two Thirds of the Business of the real Scriptures, and struck off the rest; and when he found his Philosophy, was built upon, and to be supported by Emptiness, he was forced to patch up a God to constitute Space. His Equipage appears to have been the Translation of the apostate *Jews*, and some blind Histories of the modern *Heathen Deus*, and an empty Head to make his *Deus*; *Kepler's* Banter of his Powers, and some tacit Acknowledgments as he only supposed of the ignorantest *Heathens*, an Air-pump to make, and a Pendulum or Swing, to prove a Vacuum; a Loadstone

*Vacuum.*

and a bit of Amber, or Jet, to form his Philosophy; a Telescope, a Quadrant, and a Pair of Compasses to make infinite Worlds, Circles, crooked Lines, &c. some imaginary Attempts printed, besides those he has cited, and one MS. a Glass Bubble, Prisms and Lenses, and a Board with a hole in it, to let Light into a dark Room to form his History of Light and Colours; and he seems to have spent his Time, not only when young, as some Boys do, but when he should have set Things right, in blowing his Phlegm through a Straw, raising Bubbles, and admiring how the Light would glare on the Sides of them, as many have done before him and printed them; and even his most favourite Experiment before he began, one of which is mine, and in my Custody and has been shewed, and others I think in my Power to shew.

As the Foundation of every Part of the Structure, the Root, and every Branch of his Scheme depends upon his *Deus*; and his constituting infinite Space; if his *Deus* fail, or only fail in that Point, his Philosophy and all the Nonsense which has been built upon that *Deus*, and that Philosophy is gone; we shall first examine these Points: Let us see what he undertakes,

how?  
because  
a vacuum  
is his *Deus*



undertakes, and what he had to begin upon to set up with: What could come out of his Head? Nothing but Dreams: It was not in his Power to tell us any thing, but what he had seen, or heard, or deduced from that Evidence; the Height of their Knowledge was to read, but not understand, what the most Ignorant of the *Heathens* had writ, who knew nothing at all of the true *Aleim*, and had lost the Knowledge, of the false *Aleim*, which the antient *Heathens* worshipped, and had no Guide but the Devil's Oracles, or their own Heads. The Translations of the Bible are as the apostate *Jews* framed the Words for their Scheme. He did not understand a Letter of *Hebrew*, so could not have any Information, or understand any thing about the *Essence*, Persons, Residence, or Powers of the true *Aleim*. All that he could be expected to have done, was to tell you what he took from the stupidest *Heathens*, and what he made himself, but he had not read far enough to do that; he attempted Things out of his Power; there was no Possibility that he should give us a tolerable Account of those Things; he did not understand when the Scripture spoke of the *Aleim*, and when of the

Substance of the Creature, the Names; he knew no better as he pretends, but that the modern *Heathens* and the apostate *Jews* worshipped the same Objects, as the *Patriarchs*, *Prophets*, and the believing *Jews* did; ranks *Aratus* first, and the *Prophets* after with a Sncer. — So thought the *Antients*, enlarges in the last Edition, — So thought the *Antients*, *Pythagor. apud Ciceronem De Nat. Deor. Lib. 1. Thales, Anaxag. Virg. Georgic. Lib. 4. v. 220. & Aeneid. Lib. 6. v. 721. Philo Allegor. Lib. 1. sub initio. Aratus in Phenom. sub Initio* — so also thought the sacred Writers — (I thank him for that, I'll shew they were so) and would make the *Prophets* and *Apostles* describe the *Heathen Deus*. Instead of so thought they, he should have said, so he thought, for he neither knew what either Side said or thought, though all his Book depended upon that Proposition. He gives *St. Paul* the Honour first of an *Antient*, and after of a sacred Writer, might see that he says, *1 Thes. iv. 5, that the Gentiles knew not God*, yet joins him with the *Gentiles* giving a true Definition of the very Substance of God, and so makes a Lyar of him. If he thought the *Prophets* and *Apostles* thought so, that at once

once shews he had neither Capacity nor Learning to meddle with these Points; besides neither any two of the late *Hrathens*, nor any two Philosophers ever thought the same Thoughts; and even these thought such Thoughts, that if they were now in Being, the present Age would be forced to put them into *Bedlam*. Is the Existence of our *Aleim* to be formed out of the Thoughts of such, or out of such Writings as took no Notice of them? Do not the Scriptures give us all proper Words and Terms about these Points? Why must we be brought down to the latest and stupidest Rubbish, for these Things? only because he knew nothing of Scripture, Names, or Attributes, or Descriptions of *Jehovah Aleim*, of their Residence &c. to give us uncertain Words taken by Guess, which he did not understand, and so mistook the Meaning of them. But there is another reason, he could not use one of either the *Hebrew* or *Greek* Names, they would have spoiled his Design; indeed he has used one *Greek* Word which is nothing to the Purpose, because 'tis an Epithet of the *Essence* in the Persons; he knew not, nor would he enquire after the Meaning of any one of them, or if he did, found

created

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them

them not for his Purpose. He begun and attempted to support his whole System upon the Meaning of a *Heathen* Word, shews he knew not what it meant, and that he went to one who pretended to be skilled in the Language of the *Arabians* or *Mahometans*; no Language but that jumble of Contradictions could make *Deus* signify *Dominus*. I have shewed in the *Introd. to Moses---sine Principio* p. 13. &c. it comes from the *Hebrew*; *De* is that which gives, was an Attribute of *Jehovah*, so of the *Aleim*; among the *Heathen Greeks* and *Latins* was the Air, the Names, *Jupiter*; and has given us a Description of him from *Pliny*, &c. of which hereafter. Yet after he has shewed you he did not understand a Letter of the *Bible*, he has had the Assurance to tell you, how you are to understand Descriptions or Ideas, of what he calls *Deus*, but indeed of *Jehovah Aleim* written in that Book; which has never been outdone by any Man, till lately as they tell me, by some Scribler of Lives, who tells you how well such a one understood the *Hebrew* Scriptures, when neither of them could read or construe a Sentence of them, nor so much as thought about them; the one not till three Months before



before his Exit, and the other not to this Hour. Indeed we allow old Women to talk each of such a one as she happened to be acquainted with, or had obliged her in something, as a *Sophy*, a great and learned Man, a vast *Hebraician*, one who understood the Sentiments of the inspired Writers, so all that could be known of the Beings who created this System, and Men, of the Beginning of Things, of the original Laws of Nature, and Men, of the Transactions of those Beings, and Men from the Beginning; so a Divine, a great Philosopher, Lawyer, Mathematician, or, &c. because they cannot hold Chat over Tea without it, and that passes for nothing; no body takes any Notice of it, because every Man knows they can know nothing of those Matters; but when such a one, as has by Accident, by his Assurance, the Ignorance of others, or, &c. come into some Station in Life, where he ought and may be supposed to know something of these Matters, but knows nothing of them, publishes such an Assertion, he imposes not only upon the Ignorant, but upon the knowing Part of Men, and is guilty not only in Consequence, nay, sometimes in chief of spreading all the Errors and Falshoods such a one has published,  
but

but of fathering them upon the Scriptures, and so profaning them, is the vilest and most dangerous of Impostors, and ought to be branded as such. Yet I must freely own I am under some Difficulty about the Degrees of Assurance, tho' there can be but one Query or Exception, that is, whether at this Time of the Day, offering Men Evidence in *Opt. Qu. 31.* Such as *Animals* having generally a right and a left Side shaped alike; and on either side of their Bodies two Legs behind, and either two Arms, or two Legs, or two Wings before upon their Shoulders, and between their Shoulders a Neck running down into a Backbone, and a Head upon it; and in the Head, &c. To prove that the Framers of this System of Creatures, &c. had Intelligence in him or them, does not outdo either of the former. But to return to our *Deus-Maker*, he knew not that the Crime by which Man fell was doing what he himself was doing, setting up a false Object of Worship, and a much better than his; much less knew he of the Heinousness of the Crime, knew nothing of the Covenant, nor that nothing less than one of the *Al- leim* taking Man upon him, performing perfect Obedience, and Suffering for Mankind

Mankind could redeem them. He could not form any Notion of the Trinity, he could not read, so knew nothing of the Idea of their Existence in the Names, which has been, and is visible to all Mankind who can see. These poor Creatures supposed that the Doctrine of the Trinity depended only upon Notions, deducible from Speculations and their Way of reasoning, so Matters of no Certainty or Importance, did not know that there was clear Evidence in the Scriptures, much less that there was ocular Demonstration, when he drew up that cursed Definition of his *Deus* to make him one Person, because Man is one Person, which I have cited in *Moses* ~~-----~~ *sine Principio* p. 81. He only gives us one Part of the Vessel, and that not truly as his Leaders and Followers generally have done; he could not read, and the Jews had imposed upon him in the Translation. The *Aleim* said, *Let us make Man in our Image, according to our Similitudes*. *Aleim* is plural, and they act jointly, or personally; Image is Singular, and Man is an Image of the *Essence* of the three Persons joined in Power, in Action, &c. But *Similitudes* is Plural, Man is a Similitude of the mental Faculties, Actions, &c. of each of the three

79. 80  
seventh reading

Origo of  
 Mahometan  
 Deism  
 Animism  
 Locinianism  
 &c  
 all one  
 Religion

three Persons. They knew nothing that all Mankind from the Beginning, till the Time of their stupid Masters, had had a Trinity, till, as I have shewed, the apostate *Jews* gave the first Rise to one Person in the *Essence*, and what induced them to do it, and make one of them a Creature; and that there never was any Contest whether there was a Trinity, but which was the true One, and which the false One; and that the true One had not only been publickly and frequently proved by Miracles, but every thing concerning them clearly recorded; nor that Providence had so contrived that their Masters should lose their Language, and the Knowledge of the false Trinity, and that his *Deus* is nothing but the imaginary Part of what they had retained of the false Trinity, and that the very Ignorance which the true *Aleim* had produced to bring the *Heathens* to *Christ*; these out of the Height of their Wisdom, produce to form a *Deus* without a Trinity, and so to leave us no *Christ*. When they are at a pinch, Necessity is called in to prove every thing: What have we to do with Necessity? It must be so, cannot be otherwise; Things that are revealed, and are unchangeable must be so, and cannot of  
 three Necessity



Necessity be otherwise. If Revelation had not settled and recorded all these Points, and we were left to reason without Evidence, why is there, as they word their last Shift, a Necessity that there must but be one Person? There appears to us no other Necessity, but that infinite Power should be exercised jointly, or if personally by Consent, and if there be infinite Wisdom and infinite Perfection, as well as infinite Power in the *Essence*, the Persons cannot act in Opposition, and will agree to act jointly or personally as serves the Designs of their infinite Wisdom. He knew not the Difference between the *Essence*, and the Power of that *Essence*, much less knew he, that the Power of the *Essence* had been contested, and so was frequently and clearly asserted. Want of that Knowledge made him confound them; the Perfection is in the Powers inherent, not in the Extension; great Extension or such Epithets may be justly applied to any one of their Attributes, because they are extended through all created Things, but have no Relation to their *Essence* or spiritual Substance; that applied to created Substances is a Definition or Attribute of Matter. They never state the Case, that there was one

or

or more Systems before this was created; tis necessary, that the mental Powers, and Powers of Action in a ruling Substance, should be extended as far as that Substance has Occasion to rule, not that that Substance be extended through its Empire. If the Persons in the *Essence* can see, know, act, &c. where they are not present, of what Advantage is their infinite Extension; that they do this, a Prophet shews by what he does; their Power is at Pleasure extended to any, or every Place, and is unlimited in Degree, either over the inanimate Matter, and with it over the Creatures, or immediately over the Creatures, without any second Cause or Agents, so over Spirits, Minds, &c. Nothing interrupts, or ever did interrupt the Irradiation of their Power, but that Power has, and at any Time can interrupt or alter the Motion of the Orbs, and any Operation of the Machine, or of any other Agent; indeed as he talks of his Substance, without interrupting any thing but what it is directed to interrupt. Surely their Power is to be exercised in various Manners, in different Places according to the Circumstances of the Objects in each Place; so of Time in each respective Place; they have Power to see every thing in every

Place, and they have also Power to wink at what they think not proper to see; they have Power to subject all Beings and Things, except where Promise, the Nature of their Attributes or the Condition of the Object interpose. He did not know that the Residence of the *Alum* had been contested and clearly described. Because several of his Acquaintance used to say, that all Places were alike holy, and because he had seen that the Lord (*Jehovah*) dwells in the separate, the holy Names, and seems not to know, that there were any other Names but these here, he has made his *Deus* dwell in the Place of the material Names. He knew not that these Names were limited by Confines, nor but that he was at Liberty to make a Discovery, that every one of the fixed Stars were Suns to new Worlds, nor that it was clearly expressed, *Deut.* iv. 19, that they were made for the Use of this Machine, and for the Service of Men; nor that that Notion had been exploded, by even the apostate *Jews* and *Heathens*. *Philo of the Formation of the World*, p. 39. "There are some who believe a Plurality of Worlds, nay that there are infinite Worlds. But such are averse to the Truth, and their Ignorance, whatever  
" the

*This was not  
his own but from  
Cartesius*

“ the World may, has no Bounds; whom  
 “ it is good to know and beware of.”  
 So for fear his *Deus* should not be the  
*Deus* of them all, and of Comets, &c.  
 which he seems to be a little doubtful of,  
 when he uses the *Heathen* Terms of pro-  
 ducing, contriving, he makes his Substance  
 infinitely extended, and tells you for what  
 End, that it is to constitute infinite Space or  
 Emptiness, which is, and will be eternally  
 a direct Contradiction in Terms, and is in-  
 finite Nonsense. But there were other  
 secret Reasons, this infinite Extension li-  
 mits the *Essence* from being or doing  
 what will not serve their Schemes. We  
 have heard of his Skill in the Mathema-  
 ticks, of which hereafter. Mathematicks  
 have nothing to do with infinitely ex-  
 tended Substance; if there were any such  
 it cannot be measured, so that Skill or  
 Science cannot be pleaded here; his *Deus*  
 cannot be mathematically proved, and  
 what he talks much of himself, Appear-  
 ance of Things, will not help him here;  
 so far from seeing to Infinity, I believe  
 he will prove very short sighted. This  
 Description can have no Place in Scrip-  
 ture, nor was it ever used in this Sense by  
 any of, nay even by the most igno-  
 rant of the *Heathens*; they applied  
 the Word Infinite to their *Deus*, but

infinite  
 Extension  
 destroys the  
 Personality



not in the Sense of Extension, but in the Sense of Circulation; their *Dens* irradiated out from a Center and into that Center, and so was without Beginning or Ending, and contained their Trinity, Fire, Light and Spirit. *Kircher*, cited *M. P.* p. 62. — "The efficient Mind, together with the Word (the *Logos*) containing Circle within Circle, and whirling round with great Rapidity, turns back the Machine into itself. It commanded it to revolve from a Beginning without Beginning, to end without End, for it begins its Revolution always where it ended."

*Gyraldus*, (*M. P.* p. 63.) "*Heraclides* of *Pontus* affirms the famous Oracle of *Serapis* to have been *Pluto's*, which upon a certain King of *Egypt's* consulting it, to know who was happier than himself, is said to have returned this Answer.

"In Chief is God; the Spirit and the Word  
Are One with him; these Three in One accord."

*Pfanner's* System of Purer Gentile Theology. "The Answer of *Serapis* to *Thulis* King of *Egypt*, provided it be genuine, is very clear. It is given us by *Pencer*, of Divination, and *L. Vives*."

VOL. V.

M

" In

" In Chief is God, and in his Deity  
 " The Word and Spirit consubstantiate Be.  
 " One Nature, and one Godhead co-partake  
 " These Three, and one eternal Being  
 " make."

*Cæl. Cal. M.P.* 395. " And of all kinds  
 " of Motion, that which is circular proceed-  
 " ing from itself, and returning into itself."

—*P.* 393. " We read in *Plato* that a Mind  
 " inhabits the Center of the World and  
 " thence extends itself to the Extremities, ac-  
 " tuating all Things; and by turning itself  
 " into itself pervades to the utmost Parts;  
 " or very back of the System." *Ibid.* cited  
*M. P.* p. 69. " The old Oracle of *Sera-*  
*pis*, answered *Nicocreon* King of the *Cy-*  
*prians*, when he enquired which of the  
 " Gods he was, and what was his Form?

" Such is my Godhead as I tell to thee;  
 " Heav'n's starry Vault my Head, my Womb  
 " the Sea;  
 " Earth is my Footstool, Æther is my Ear;  
 " My far-enlightning Eye the Sun's bright  
 " Sphere."

*Vossius de Phil. Christ.* Lib. 7. p. 160.  
 cited *M. P.* p. 75. " That the Sun was  
 " every thing with *Orpheus* these Verses  
 " are a Proof.

" Oh

" Oh thou, who by the Air's converse  
 " Force  
 " Drives in a constant circulating Course,  
 " Thou shining Vortex of the Heaven's vast  
 " Sphere,  
 " *Jove Dyonisus* mighty Father hear.  
 " Of Earth and Sea, thou radiating Flame  
 " That's chang'd thro' all, and yet in all  
 " the same,  
 " All generative Sun!"

'Tis as inconsistent with, and as destructive of the Scheme of the *Heathens*, to suppose any Space or Vacuum, and so Projection and Attraction, or Gravity, as 'tis of the revealed Religion. For if the Fluid of Air in some of its three Conditions possessed or filled, or was all Space, which was not filled with Solids or other Fluids, and so was immensely large, their *Jupiter, Deus, &c.* then that was what was, and what constituted Space; and if he take that away, he leaves the *Heathen* no *Deus*; and Believers, *Jews, or Christians*, no mechanical Agents.

The Account we have about their Space, was not in this System, but beyond it. *Gassendus*, Vol. I. p. 135. cited *M. P.* p. 533. "The *Pythagoreans* were nearly of the same Opinion with the *Stoics*,

“ contenting themselves with saying, as  
 “ *Aristotle* does, that there was an in-  
 “ finite Void beyond the Heaven, (or  
 “ World) which *Themistius* saith is not  
 “ only romantic, but mere Madness, since  
 “ it can neither be shewn what it is, nor  
 “ of what Use it is: And yet *Plutarch*  
 “ declares the *Pythagoreans* supposed a  
 “ Void beyond the World, that there  
 “ might be Room for the World to  
 “ breathe in.”

*Athau. Kircher, Itin. Extat. p. 274.*  
 cited *M. P. p. 310.* “ The *Æther* inti-  
 “ mately pervades all Bodies whatever,  
 “ that there should be no Vacuum any  
 “ where.” *Plato Op. omn. p. 1063.*  
 “ The Sphere of universal Nature infolds  
 “ every thing within its circular Embrace,  
 “ endeavours to mix with itself, lays a  
 “ Stress upon the whole, and suffers no  
 “ Place to be void of Matter. Wherefore,  
 “ Fire, in the first Place, penetrates or  
 “ pervades every thing; next Air, as be-  
 “ ing next to it in Fineness of Parts, and  
 “ so other Things in proportion.”

If *Jehovah* the *Essence* existing do not  
 dwell here, do not constitute infinite  
 Space, or infinite Extension be not a De-  
 finition of *Jehovah*, or *Jehovah* the *Es-*  
*sence* be not infinitely extended, there is  
 no infinite Space, and all is gone; and if  
 infinitely



infinitely extended, be not the Perfection or a true Definition of Matter, 'tis a Term without a Subject, a Condition without an Object. If the *Heathen* Description of *Jupiter*, the Substance of the Air, the Names from Center to Circumference be a Plenum, full, a fluid Substance, which cannot be compressed into less Space, any more than the Parts of a Diamond, and fill all that is not full; and that all the Antients, as he calls them, knew it, till, as *Sieur Petit. Dissert. sur la Nat. du Froid & du Chaud, p. 137. says an Italian I suppose Torricellius, about 1646. Others, Otto Gueric, and after him Mr. Boyle,* deceived themselves and others by their pretended Experiments, upon the Parts of that penetrating and pervading Fluid; as I have shewed that *Deus* will not serve his Turn, the sacred Scriptures say they are full. *Gen. i. 17, And God set them (the Orbs and Stars) in the Expansion of the Names. Job. xxxvii. 18, Canst thou with him expand the Æthers which are strong as a molten Glass. Prov. viii. 27, When he machined the Names, I was there--when he gave Strength to the Æthers (or Strugglers) above. Psal. lxxviii. 35, Ascribe ye Strength unto the Alcim, his Excellency is over Israel, and his Strength in the Æthers. Ibid. 150. 1. Hallelu-jah,*

*Hallelu-jah in his Holy One. Ascribe Irradiation to him in the Expansion of his Strength. His Aratus from Mar. Ecl. 3. "All is full of Jove." Aristotle, of the World by Apuleius, "All Things are full of Jove, whose Existence and Omnipresence is not conceived by Thought alone, but by the Eyes, Ears, and all the Senses."——P. 405. "In the same manner the celestial Energy, after he had, by his Wisdom and Goodness begun Motion, insinuates the Force of his Majesty, by a continued Impulse from one thing to a second, and then to a third, and so on to the last: One thing is moved by another; and the Motion of one is the Cause of the Motion of the other.—So that as above, all Things are moved by mutual Impulses." The Apostate Jews, who took this Deus to as bad a Purpose, say it fills all that is not full of other Matter. Philo Leg. Alleg. by Gelin, p. 61. "God fills all Things, penetrates all Things, leaving nothing void of himself." Vossius de Orig. & Prog. Idol. Lib. 2. p. 158. "God fills all, and penetrates all, and leaves no Place void and emptied of himself." As the Devil and the Heathens set up the Names for Aleim, for Jupiter, the Substance, and lastly, for Deus, you see*

see he by his Oracles says the same, shall we take either his Word or theirs? I have shewed in the *Names and Attributes of the Trinity of the Gentiles*, p. 84. That רָרוּב was an Attribute of the Names, the extended capacious roomy *Aleim*, which contains all material Things, and in which all Creatures live, move, and have their Beings. The Matter of the Names has been construed Space, both in the Scripture and in the *Jewish* and Heathen Writings, and they have always till these Dreams been synonymous Terms, which means no more but that it is a Fluid in which some Creatures move as others do in Water, and has much more Matter, and less of what they mean by Space in it, than Water has. So *Justi Lipsii*, cited *M. P.* p. 156. "Air includes Fire, and is a Greek word, but received saith *Cicero* into use among the *Romans* and latinized: With them it is the Spirit, or even the Soul (*anima*) with *Cicero*: Sometimes Heaven and a Void or Vacuum." And if instead of Space, we used Height, Depth, Extent, &c. for the respective Parts of this Fluid, that would be Sense, and the Idea of Space would be lost. I have proved from Scripture and from the Heathens, both before and after the Confusion of Tongues, that the first Heathens imagined, and the latter have writ,

that the Names, the Air was intelligent, that the ancient Heathens expressed it properly, that the latter call it Spirit, Æther, incorporeal, *Mens*, *Jupiter*, *Deus*, &c. and that it pervades all Bodies and other Fluids, and is mixed in them. The latter Heathens sometimes call it the Spirit, or Mind, of or in the World, sometimes the World, which amounts to no more but that this is the material Agent in this World, and the only Agent they knew any thing of. Some of the Fathers and Divines have charged the Heathens with asserting a Lie, and put them under the Impossibility of proving it, which had the intended Effect; others would have it, that they guess'd at or meant *Jehovah Aleim*, and at last they have, as you will see below, left *Jehovah Aleim* and taken this, "*Vossius &c. Of the Origin and Progress of Idolatry, Aristotle in his second Book of the Heavens Ch. 2. Con.*" 13. The Heaven or Air is animated, "and is the Principle of Motion --- in the 8th *Acroasmatic*. Chap. 4. Context" 20. Speaking of those Things that --- "are self-moved, he immediately subjoins --- that is the Property of those" that have Life, and are animated,



“ *Vossius* in the same Treatise. *Aristotle*  
 “ concerning the nature of the Heavens,  
 “ sect. v. chap. viii. our Opinion is that the  
 “ Heavens which as to Essence is a Soul,  
 “ is an informing Soul, which must be en-  
 “ dued with an intellectual Power, be-  
 “ cause it should be conscious of its Intel-  
 “ ligence. It must be endued with a mo-  
 “ tive Power, because of moving the  
 “ Orb; and with an appetitive Power,  
 “ because it should will Intelligence; for  
 “ there can be no motion without Vo-  
 “ lition. *Voss.* 267. Others oppose  
 “ *Plato* in this Manner, They say there  
 “ are two ways of Understanding accord-  
 “ ing to *Aristotle*; the one by the recep-  
 “ tion of the Species, the other by *Es-*  
 “ sence. That the first Method takes  
 “ place in Men, who in order to com-  
 “ prehend have occasion for the interven-  
 “ tion of the Senses, and the production  
 “ of the Species; because that which is  
 “ the Object of the Senses being Matter,  
 “ must be taken immaterially \*. The lat-  
 “ ter Method takes place in the Celestial  
 “ Soul, whose Object is a Thing purely In-  
 “ tellectual, and requires no Production of  
 “ any Species to comprehend it as it is in  
 “ itself. Our Intellect is conversant in

\* *Res Materialis recipienda immaterialiter.*

“ *Ab-*

“ *Abstracts*, which have their foundation  
 “ in Things by the Senses : And there-  
 “ fore is tied down to the Idea, (*Phanta-*  
 “ *sia*) and obliged to learn every thing by  
 “ Induction. But the Object of the cele-  
 “ stial Soul, is the simple Abstract ; and its  
 “ Method of Intelligence consists in Abstrac-  
 “ ting : And therefore the celestial Soul  
 “ needs no Images, nor any inductive Rea-  
 “ soning. This was also the Opinion of  
 “ *Alexander* — B. ii. of *Heaven*. chap.  
 “ iii. Context 17. — The operation of  
 “ God is Immortality, that is perpetual  
 “ Life. Wherefore it necessarily follows  
 “ that perpetual Motion is an Attribute  
 “ of the Deity ; and since the Heavens or  
 “ Air is such a Being (for it is a certain  
 “ Divine Substance) therefore it hath a  
 “ round Body ; because Nature always  
 “ moves in a Sphere.” *Parker's Ten-*  
 “ *tam*.---“ The *Zabaiſts* those first Authors  
 “ and Patrons of Idolatry we know of,  
 “ led the Way, according to *Maimonides*  
 “ in this Opinion : For says he, the highest  
 “ Degree which the Philosophers (*viz.* the  
 “ *Zabaiſts*) of that Age arrived at by their  
 “ Speculation, was the Belief that God  
 “ was the Spirit of the celestial Sphere or  
 “ Orb : That the celestial Orbs and Pla-  
 “ nets were the Bodies, and that the  
 “ great

" great and good Being, God was their  
" Spirit or Soul \*."

" And therefore all the *Zabaists* believe  
" the Eternity of the World, because the  
" Heavens or Air according to them is God."

" *Vossius*, B. 1. p. 21. Among the *Gen-*  
" *tile* Philosophers, *Democritus* acknow-  
" ledged no Spirits: And *Aristotle* none  
" other but such as moved or impelled the  
" celestial Orbs."

" *Parker Tentam*, p. 234. In like  
" manner *Thales*, as *Stobæus* and *Athena-*  
" *goras* testify, defines God to be the  
" Mind, or Intelligence of the World.  
" *Pliny* joins in this Opinion, and begins  
" his second Book in this manner. The  
" World, and this which Men by another  
" Name have agreed to call Heaven, which  
" incloses and compasses every Thing with  
" its surrounding Ambient, ought to be  
" looked on as a Deity, Eternal, immense  
" without Beginning and without End. It is  
" Sacred, Eternal, Immense, All in All, or  
" rather itself All: Finite and yet seeming  
" Infinite, constant and regular in all its  
" Operations, and yet to appearance ir-  
" regular and uncertain: Containing in  
" itself all Things within, without, or

\* *Alexander Pope* has subscribed to this Creed in his *Es-*  
*say on Man*, B. 1. l.

All are but Parts of one Stupendous Whole,  
Whose *Body Nature* is, and *God the Soul*.

" &c.

" &c. Nature's Work, and yet very  
 " Nature herself. *Plato* in *Epimionides*  
 " whence *Tho. Smyrnius* transcribed these  
 " Words in his Mathematics, B. 1. c. 1.  
 " What God do I praise? None but  
 " the Heaven or Air, who is above all  
 " other Gods, -- (cited *M. P.* p. 71.) The  
 " great *Pythagoras* led *Plato* the way in  
 " this, for *Cælus* or *Ether* with him  
 " was God; and the Stars the eyes of his  
 " Deity. *Epiphanius* against *Heresies*  
 " tells us in the first Book, that *Pytha-*  
 " *goras* makes God Corporal, viz. *Hea-*  
 " *ven*. He gives him the Sun, Moon  
 " and the other Stars, with the celestial  
 " Elements, for Eyes, and other mem-  
 " bers such as are in Man." *Parker's*  
*Essay*, p. 235. After many Citations from  
 the Philosophers that *Deus* was the Soul  
 of the World, and *inter al.* one from *Py-*  
*thagoras*, cited by *Clemens Alexandrinus*,  
 which determines the Point. " God is  
 " One, and is not as some imagine with-  
 " out the World, but &c." and concludes,  
 " What is plainer than that *Pythagoras*  
 " here means by God, the Mind of the  
 " World? If you interpret these Words  
 " of the true God; What are they to *Py-*  
 " *thagoras's* Meaning? If to *Pythagoras's*  
 " Meaning, what are they to the true  
 " God? And *Pythagoras* in this agrees  
 " with



" with the *Egyptians* from whom, it is the  
 " General Opinion, He received his Phi-  
 " losophy. And they think God to be a  
 " Spirit pervading all Things, as *Eusebius*,  
 " says Evangelical Preparation, B. 3. c. 28.  
 " *Vossius*, B. 7. p. 165. *Tully* of the Na-  
 " ture of the Gods, B. 2. says, " We may  
 " conclude that the vital Efficacy pervad-  
 " ing the whole World is the natural a-  
 " gency of Heat: And adds, that this Fiery  
 " Agent passes thro' and vivifies all Things.  
 " and a little after: Since all Motion aris-  
 " es from the heat of the World, and that  
 " Heat not the effect of any external Im-  
 " pulse, but of its own Virtue, it must  
 " necessarily be a Spirit or Mind. *Cor-*  
 " *nutus* or *Pharnutus* speaking of *Ju-*  
 " *piter* says, that as we exist in the man-  
 " ner we do by means of the Soul, so  
 " the World or Universe has a Soul which  
 " animates, keeps and preserves it, and  
 " this Soul or Mind is called *Jupiter*.  
 " *Gyrald* of the Gods of the *Gentiles*,  
 " *M. P.* part 2. p. 70. The *Stoicks* for  
 " the most part defined God to be a divine  
 " Substance, intelligent, and fiery; with-  
 " out Form; but who can change himself  
 " into any Thing and take what Form he  
 " pleases?" *Parker's Essays*, p. 249. So in *Virgil's*  
 6th Eclog sings *Silenus*,

" Thro'

" Thro' the great Void at first collected

" were,

" The Seeds of Earth, of Sea, of Soul, or

" Air."

So under the word *Elios*, Sun, *Parker's* Essay, &c. *Trismegistus*. --- " The Sun  
" sending down or irradiating Essence,  
" and drawing up Matter \*, by these two  
" Means operates upon, and agitates the  
" Heaven or Air, and the Earth: And  
" drawing and attracting all Things around  
" himself, and into himself, and distri-  
" buting all to all from himself, dispen-  
" ses Light freely and most plenteously.  
" It is He whose benign Operations act  
" not only in the Heaven and in the Air,  
" but in the Earth, and penetrate into the  
" great Deep and Abyſs. Again -- The  
" Sun is the common Parent and Preser-  
" ver of all Species. *John Bocatius's* Ge-  
" nealogy of the Gods of the *Gentiles*,  
" of all these benefits is the Course and  
" Rotation of the Sun the Dispenser.  
" He is justly therefore called the Heart of  
" Heaven, by whom are all Things done  
" which we see to be done by divine Rea-  
" son: and this is the Account upon  
" which he may deservedly be termed  
" the Heart of Heaven, because the Na-

\* What is this but the contrary Irradiations of the Light and Spirit?

" ture

"ture of Fire is to be always in motion  
 "and perpetual Agitation. The Sun is the  
 "Source and Fountain of the Ethereal Fire,  
 "and therefore the Sun is the same in  
 "the Ethereal as the Heart in the animal  
 "Body." *Ibid. Lib. 9. c. 1.* After proving  
 that Fire is produced from Air, says,  
 "The Fire and Air are Agents, the Earth  
 "and Water Patients."

The LXX durst not use the Word *Ai-*  
*thea* for *אֵתֶר* for fear of being stoned, but  
 render it *ἔρανος*, &c. but 'tis used by *Sym-*  
*machus* and in the *Romish* Translation. 'Tis  
 explain'd in the Second Part of *M. P.* p.  
 110, 208, and 310. 'Tis the Names,  
 here *Light* and *Spirit* in Circulation, which  
 by their opposite Motion make that *Vibra-*  
*tion* which our Author observes by Tele-  
 scopes, and which, as above shew'd, lays  
 that Stress upon all Matter, which is call'd  
*עֲפָרָה* the Expansion which was order'd to  
 do every Thing here, which is said to be  
 as close as molten Glass, is claimed as the  
 Strength of the *Aleim*, &c. which the  
*Greeks*, &c. call'd *Jupiter*. *Vossius B.*  
 2. p. 255. (cited *M. P.* p. 73.) "What  
 "the *Latins* call *Cælum*, Heaven, the  
 "Hebrews call *Shemim*, the *Greeks* *Æ-*  
 "ther; whether it be from *aiei theein*,  
 "as *Apuleius* construes it, because of  
 "its rapid Rotation; which was the Opi-  
 "nion

"nion of *Aristotle*, as also of the Writer  
 "of a Book concerning the World, and  
 " *Apuleius* his Paraphrafer; or as *A-*  
 " *naxagoras* thought from *Aithesthai*,  
 " i. e. burning, because it is Matter kind-  
 " led and on Fire; whence *Ennius* in  
 " *Thyestes*,

" Behold this great Sublime that glows  
 " above,  
 " Which all conspire to name celestial  
 " *Jove*.

" You have also in *Cicero of the Nature*  
 " of the Gods, B. 2. These Lines,

" See this uninterrupted Flux of Light  
 " Diffus'd, and mix'd thro' all the Ethic-  
 " real Nighr.

" *Gyrald.* p. 14. *Porphyry*. God is Light,  
 " and inhabits Fire and Ether. *Parker's*  
 " *Essays*, p. 247. Hence in *Aristopha-*  
 " *nes*, *Socrates* invokes Air and Ether  
 " together,

" King! Universal Ruler wide spread Air,  
 " Whose Ambient does support Earth's  
 " pend'lous Sphere,  
 " And thou refulgent Ether!

" *Parker's Essays* p. 191. *Lyppsius* in his  
 " *Stoical*



" *Stoical Physiology, &c.*--- The Celestial  
 " Fire, which the *Stoics* call Ether, and  
 " which they suppose pure, lucid, and fit  
 " for Motion, according to them, mixes  
 " itself with every Thing, and animates  
 " Vegetables, and preserves all Nature.  
 " This Ethereal Heat, which is subtiler,  
 " and admits no Mixture, is the Soul  
 " or Mind of the World, and God. As  
 " in *Euripides* ---

" This vast, this boundless Ether you  
 " behold,  
 " Whose soft Embraces the whole Earth  
 " enfold,  
 " This own the Chief of Deities above,  
 " And this acknowledge by the Name  
 " of *Jove*.

" *Vossius*, B. 7. p. 166. *Cicero* in his  
 " *First Book of the Nature of the Gods*,  
 " reports, that *Zeno* maintains the Ethers  
 " to be God --- *Cleanthes*, who was a  
 " Disciple of *Zeno's*, one while says the  
 " the World is God; then he asserts that  
 " the most remote, the Highest the All-  
 " surrounding, the All-enclosing, and  
 " All-embracing Heat, which is called  
 " Ether, is most certainly the Deity. So  
 " *Laertius*, &c. *Peter Galatine*, &c.  
 " p. 604. *Homer*, *Plato*, *Orpheus*, *Si-*  
 " *denius*, say,

N

" The

" The Heaven is *Jupiter's*; he sits on  
 " high,  
 " Compels the blackning Clouds, and  
 " rules the Sky."

So under this Word *Aer*, *Parker's*  
*Essays*, 251. "*Orpheus* in his *Hymn to*  
*Pan*--- sings most remarkably of *Jove*.

" There's none from me his Actions can  
 " conceal,  
 " Be he a God, or Mortal : I reveal  
 " What is, or has been done ; my Name  
 " is *Air*,  
 " Whom, if you please, you may call *Ju-*  
 " *piter* ;  
 " For, as a God, I'm present every where.  
 " Your Cities, Houses, Selves are full of me,  
 " For what Place can to *Air* impervious be:  
 " And He that's every where, above, below,  
 " All Place possessing, needs must all  
 " Things know."

The *Heathens* at last had one chief,  
 and several inferior Gods ; but they did  
 not set the Inferiors to do the Work of  
 the Chief, *ibid. Voss. B. I. p. 5.* " I am  
 " not ignorant that *Pythagoras* worship-  
 " ed many Gods. Yet he acknowledged  
 " only one supreme Deity, the Father of  
 " Gods

“ Gods and Men: The rest he held as inferior Gods, the Ministers and Agents of the supreme Deity. This is the Doctrine of *Onatus* a *Pythagorean* - - The other Gods, says he, stand in the same Relation to the first and chief Deity, whom we know mentally and in Speculation, as the Chorus-Singers to the Coryphæus, (the chief Singer or Precentor,) or as Soldiers to the General.---And *Plato* likewise in his Epistle to *Hermes* and *Crisiscus*, in *Stobæus's* physical Eclogues says, that he is the chief Officer and Ruler of all the Gods, both present and future.”

Upon a false Supposition that Princes were called Gods, they have forged another that the *Heathens* called the Souls of dead Princes Gods; indeed their God-makers thought the Souls of Men were made of Air. *Claudius Ptolom. de Judic. Facult. p. 20.* “ Among the simple Elements of which Compounds are made, the Earth and Water are not only in greatest Abundance, but seem formed by Nature for Patients and Recipients; Fire and Air, which are more agile, possess the Property of both Active and Passive; but the *Æther*, which is constantly of the same Tenour, has, we see, only the effective Virtue. And since in

" Compositions we call that properly a  
 " Body, which has more of Matter and  
 " the *Vis Inertiae*; and the Soul, that  
 " which is endued with the Power of  
 " moving Body, and itself; it seems a-  
 " greeable to Reason to refer Body to the  
 " Class of the Elements of Earth and Wa-  
 " ter, but the Soul to *Fire, Æther*, and  
 " *Air*." And when they left the Body  
 they passed into, and mixed with their  
 Gods, *Æther*, Air, &c. *Peter Galatin*,  
 &c. p. 490. " These are almost the very  
 " Words of *Aristotle* the Stagairite, which  
 " both he, the *Platonics* and *Socratics*,  
 " sucked from the Mouth of *Pythagoras*,  
 " who, in his Golden Verses, writes,  
 " The Soul set free from Body's dark  
 " Abode,  
 " Mingles with *Æther*, and becomes a  
 " God."

*Gyrard* of the Gods of the Gentiles,  
 p. 2. " *Dionysius* and *Eusebins*, and o-  
 " thers, do well in defining God nega-  
 " tively, by denying any Parts of the  
 " World to be God; that is, they assert,  
 " that neither the Heaven, nor the *Æther*,  
 " nor the Sun, or Moon, or Light of the  
 " Stars, or the Elements, nor, lastly, the  
 " whole Universe, and what are con-  
 " tained in it, are God, but the Works of  
 " God.



"God." Let us see the Consequence of this Mistake; we will not suppose, but suspect that he (*Sir Isaac Newton*) could not avoid the Trinity, without making one Person infinitely extended, so that there could be Room for no more Persons but one. He saw what Uses were made of it, if he did not make them himself; and as he did not retract it, he stands Principal. The late *Heathens* knew nothing of any other Residence, Heaven, or Names but these only; expected their Souls should be mixed with the Substance of the Air, or of that Intelligence in it; so he has not so much as made his *Deus* a Visage, much less that Visage in any separate Place, nor any Difference in Place, for either Heaven or Hell. A poor Builder of a Palace for *Jehovah Aleim*, who has put them and their Enemies in the same Place, nay their Enemies in their *Essence*. So has given us the stupid *Heathen* Definition of all Hand, all Eye. *Gyrald, &c.* p. 11. *M. P.* Part 2d, p. 70. "But since I am mentioning the Gods of the Gentiles, let me give you *Pliny's* almost ridiculous Opinion of the Gods. In his second Book He writes much to this Purpose, to seek after their Form or Figure, I look upon as a Weakness of human Nature. Whoever is God, if indeed he is any other

“ than the Sun, and wherever he is, he is  
“ all Sense, all Eye, all Ear, all Soul, all  
“ in himself.” The Author, in the same  
Page, makes his Reflection upon *Pliny*, and  
gives us a Citation of their Guesses, and  
perhaps one, the highest that ever any *Hea-*  
*then* made. “ I will here add the Senti-  
“ ments of a Panegyrist concerning God,  
“ which are somewhat more pious than  
“ those of *Pliny*. Oh thou great Ori-  
“ ginal of all Things, who hast as many  
“ Names, as thou hast divided the Nations  
“ into Tongues, for it is impossible we  
“ should of ourselves know by what  
“ Name thou thyself chusest to be called;  
“ whether thou be some divine Energy and  
“ Mind that art infused thro’ the whole  
“ Universe, and mixed with the Elements,  
“ and without any external foreign Impulse,  
“ by thy own innate Virtue movest thyself;  
“ or whether thou be some Power high  
“ above the highest Heaven, who from the  
“ more exalted Tower of Nature lookest  
“ down upon this thy Handywork; Thee  
“ we invoke, &c.” Indeed tho’ *Aristotle*  
should be supposed to take the following  
Hint from the divine Writings, he meant  
nothing by his God, but the Intelligence  
in the *Æther*; yet in that, he is a little  
better bred than his Masters, or Follow-  
ers, after comparing God to a Prince;  
He

He says, in *Apuleius* p. 211. "It is most  
" agreeable to the Majesty of God, to make  
" him reside on High, and dispense those  
" Powers thro' all Parts of the Universe,  
" which he has placed in the Sun, Moon,  
" and the Heaven or Air. For by the Mi-  
" nistry and Agency of these he governs,  
" and preserves all Earthy Things." So  
our Author has made him no right Hand  
nor no left Hand; for by making his Sub-  
stance infinitely extended, he has left no  
Room for him, to place Matter, Creatures,  
Hell, or Devils out of his Substance. So he  
has placed Devils, not in the Temple, not  
in the Type of the Residence of *Jehovah*  
*Aleim*, the *Sanctum Sanctorum*: But if  
this were *Jehovah* in the *Essence* of *Je-*  
*hovah Aleim*, and polluted that *Essence*.  
However, he has placed the Devils in the  
Substance of his *Deus*, let them go toge-  
ther. We are told that at the right Hand of  
*Jehovah* there will be Pleasures for ever-  
more; If his *Deus* be all Hand, then his  
right Hand is in Hell, and there will be  
Pleasures for evermore. I suppose there  
will be no other Pleasure there, but that of  
tormenting those who have drawn them in.  
'Tis very hard he could not allow the  
*Essence* to preserve Space for the *Aleim*,  
and a separate Space for the holy Angels  
and Saints, and Space for Matter and Man,

and Space for Devils and Apostates. Must their *Essence* and these Substances be mix'd together to make up his idle Dreams of Philosophy? Though he has made no Distinction either in Presence or Place of Heaven or Hell, laid all Places, Beings, and Things together, I am afraid he will find that those who have treated the *Aleim* in such a contemptible Manner, will be placed far enough from their *Essence*, nay, from their immediate Presence, and from all such as have given Glory to them; yet sufficiently and sensibly within the Reach of their immediate Irradiation and Power. If, as I said above, these Points were not determined and recorded, but we were left to Reason, would it not appear more honourable to the supreme *Essence* and Persons, to have their Residence apart, and to have Power to see, hear, and act, in every Place where their *Essence* is not present, than to have Substance, Eyes, and Hands, in every Place. He has limited him by extending him; he has brought his *Deus* under another insuperable Difficulty; He cannot move his Substance; an infinitely extended Substance cannot move the whole; and for all he talks off hand, cannot move any Part of it; either there are no Parts in infinite, or if there be, and one Part move, it



it must move into another Part, and leave a Space void of that *Essence*; so one Part will be empty, unless it be that Substance in which he places his idle Notion of Elasticity, or such a Substance as can be infinitely compressed, or infinitely divided and extended, so thicker or thinner, emptier or fuller, in one Part than another. So he should have added in his Definition of his *Deus*, who could have transferred himself, and more than can be in himself, to a Stone, for which he deserves to be honoured in Stone. And if the Parts do not move, what Occasion for their Presence? They tell us, that Motion implies Finiteness, and so a Defect, I suppose, in his infinitely extended Substance. But I am sure it implies a Finiteness of Power in the *Essence* not to be able to see and act where it is not extended. That Power is what is infinite, the same Power as contrived created and formed mechanically, organically, &c. at that Distance, can see, act, protect, or destroy, at that or any Distance. The persons in the *Essence* were under no Necessity to move but by their voluntary Obligations, they can perform all other Actions without moving. But why not Power to move? only because they should not descend

scend to converse with or redeem Man. Why should the *Aleim* be confined, that they should not have Liberty to move and perform the Conditions of the Oath that Name expresses? Why should they not have Liberty to converse with a perfect Creature at first, or after his Fall, with those who could not possibly come to them, till one of the Persons had transacted that Affair about which they were pleased to come hither? If he had known *Jehovah Aleim* of *Israel*, it was one *Essence* in three Persons, with all Power in them. If he had understood *Theos*, which is generally in *Greek* a Translation of *Aleim*, who had the Power of Motion in themselves, a joint Power; and the giving it a joint Action, so a joint Attribute of the *Aleim*: So a proper Attribute, though singular, as almost every Attribute is, and used because the *Greeks* had no proper Names for them; and if we may from the Authority of others determine the Sense of a *Greek* Word, *Theos* signifies that which has Motion in its self, the Irradiator; is the Definition or chief Attribute which the *Heathens* gave the Substance of their *Aleim*, and was the Heavens the Names one Substance in three Conditions with  
 2 mecha-

mechanical Powers in them, to move and give Motion, was the highest Attribute which the *Greeks* had, and the Attribute which had been long contested, and was most necessary to be reclaim'd. *John* x. 35. where *Aleim* is used for Men, 'tis translated *Gods*. The Power of moving and giving Motion, was in the *Essence* of the *Aleim* originally, in the Names mechanically; first, in the Parts of themselves; next of other Things; and consequently *Jehovah Aleim* have Motion in themselves, and can create and give Motion mechanically; but cannot create Matter or a Creature that has Motion in it self, or Power to give Motion to other Things, but mechanically; so, notwithstanding their idle Assertion, and what they aim at, nothing but the *Essence* can have this Power, and that which has it not, is no *Essence*. So if this *Deus* of his be not *Jehovah Aleim*, or *Theos*, 'tis another. 'Tis not *Jehovah Aleim*, or *Theos*, because it cannot have the first Attribute. That 'tis not *Aleim*, is certain, because there can but be one Person. That it is not the *Aleim*, or *Theos*, or *Deus* of the *Gentiles*, is certain; they are not empty, but full of Matter, and in continual Motion. He has declar'd them useless, trouble-

blesome, and rejected them; so all is gone. What this imaginary *Deus* is imagined to be, we shall find presently. What is it he wants a *Deus* for, or what has he to do for him, to create, contrive, and produce this World, and to move its Parts? If the true *Jehovah Aleim* would have served, they could have contrived his System, and created it too. If he wanted one to produce it, as the *Heathens* called it, and to move the Parts, the *Aleim* of all Philosophers, except himself, which are just as far extended as this System could have done it mechanically for him, and his *Deus* need not have been extended in almost an infinite Void before the World was, nor after it will be annihilated. Indeed he has made these and other imaginary Heavens almost extended as far as the Substance of his *Deus*, infinitely further than those who knew much better than he ever thought of; not to make their Extension adequate to the Extension of his *Deus*, that is impossible; but to avoid the dangerous Consequences of Attraction: Because, if the Stars should not prove at such Distances, they would presently be all upon Heaps. *Print. Nat.* p. 527. " Lest the Systems of the fixed  
" Stars should by their Gravity fall up-  
" on



"on each other, He (God) has placed  
"them at immense Distances from each  
"other." He has taken the constant Plea  
of the *Heathens* or *Atheists* for their *A-*  
*leim*, the Names, against the *Jewish* Pro-  
phets, for *Jehovah Aleim*; that the *A-*  
*leim* could not act but where their Sub-  
stance was present. He knew not what they  
meant by Substance: They knew of no  
Substance but the Air, and thought it in-  
telligent. As he knew not how Virtue or  
Power could exist without Substance, nor  
even with it mechanically, though he men-  
tions mechanical Agents, and the Manner  
of their Action, he knew nothing of the  
Mechanism in the Names; when he had  
taken away the Substance of the Air, by  
which the Virtue or Power existed mecha-  
nically, he has made the imaginary  
Mind or Intelligence that the *Heathens*,  
thought was in the Air, a Substance, and  
his *Deus*; not as the ancient *Heathens*,  
three Intelligences, but as the latest and  
most ignorant, one Intelligence; and says  
this is not the Soul of the World: That  
is true; it has none. So when he had  
taken away the Names, the Substance,  
which the *Heathens* thought was intelli-  
gent, and was the Hands and Eyes of their  
*Aleim*,

*Aleim*, he left nothing but their imaginary Intelligence, a Nonentity. If his was to be present, and need not act mechanically, as the Substance of the *Heathen Deus* did, and was in every Point all Hand, all Eye, how was his Substance to act? He has not shewed us that his *Deus* acted continually by his Will, or Word, or Power, but declares upon that Account, he knew not how he acted; that others might settle that Point; perhaps they might find no Occasion for him or his Actions. Indeed upon a Supposition that these Powers would some Time bring Things into Confusion, he says, *Opticks* 1719. p. 411. by *Clark*. "The first Contrivance and Formation of all these Things can be the effect of nothing else than the Intelligence and Wisdom of a powerful everliving Agent; who being present in all Places, is more able by his Will to move all Bodies within his Infinite uniform *Sensory*, and thereby to form and reform all Parts of the Universe at his Pleasure, than our Soul by its Will to move the Members of our own Bodies." Our Souls do not move the Parts of our Bodies; and Brutes, which have no Souls, move the Parts of their Bodies without them: And this has no Relation

lation to Philosophical Motions. He was resolved to be a Philosopher; and though there never was any other Motion but Self-motion and Impulse, he did not in fifty Years know which to take, but would take away the Agents which perform the one, and then talk of the other, and use several senseless Words, which he intended should signify the one, but if the other hit, it should then signify the other. *Optic. Lat. 1706, 1719. Engl. 1721. p. 351.* *How these Attractions may be performed, I do not here consider. What I call Attraction, may be performed by Impulse, or by some other Means unknown to me. I use that Word here, to signify only in general any Force by which Bodies tend towards one another, what soever be the Cause. For we must learn from Phenomena of Nature what Bodies attract one another, and what are the Laws and Properties of the Attraction, before we enquire into the Cause by which the Attraction is performed. The Attractions of Gravity, Magnetism, and Electricity, reach to very sensible Distances, and so have been observed by vulgar Eyes; and there may be others which reach to so small Distances, as hitherto to escape Observation; and perhaps electrical Attraction may reach to such small Distances, even without being excited by Friction.*

I do not believe these, or any of his Con-  
 cessions, because he has made them, but  
 because he has demonstrated them, and  
 nothing else. He did not know, when he  
 knew not whether it was Attraction or  
 Impulse which made Things move whe-  
 ther he wanted this *Deus* or no. If Peo-  
 ple would reject the Scripture, believe Pro-  
 jection and Attraction, &c. in Matter,  
 there is no Occasion for him; if it was to  
 be done by Impulse, he could be of no  
 Use, and must be taken away. He could  
 not be a Philosopher without robbing *Jehovah Aleim*, and when he had robbed  
 them of their Power of Irradiation in  
 their *Essence*, and mechanically in their  
 Representatives here, the Names by which  
 each acted, has extended the Substance or  
 Space of his imaginary Intelligence *ad in-*  
*finitum*, that it might dwell in the Sub-  
 stance of the Atoms of all Bodies, that he  
 might constitute Power in them, and  
 make them act, send out Power to attract,  
 repel, &c. so for want of the Knowledge  
 of Mechanism, has given the sole Power  
 of *Jehovah Aleim*, as above, to the  
 meanest of their Subjects, inactive, un-  
 mechanized Matter, and made them do  
 all the Work where he thought we could  
 not disprove him. This is the Virtue  
 which could not exist without Substance  
 that



that he talks of; and this is all he wanted. If his *Deus* be a Substance still subtler than the Fluid of Light and Spirit which is mix'd from Center to Circumference in this System, and be constituted of the Parts of material Fire, or Light, and that be the Mind, the Intelligence, then that is his subtile Spirit, that he supposes passes the Nerves, gives Sensation, &c. and I suppose was to do the Part of the Soul in the Matter of the Body, the Creed of the most ignorant of the latest *Heathens*. If he had understood Mechanism, and given the Government to his *Deus*, and the Execution to the Substance of the Air, he had given us the Creed of the *Heathens*. But then there would have been a Trinity, and that would have spoiled all. If I had not explain'd Irradiation, and shew'd that the three here are Emblems of the eternal three, if the next Philosopher had shew'd that the Air does what he has attributed to the Orbs, without Agents or Causes, then we should have had the *Heathen* Creed. They will now never admit the Air to have any Power, till they are forced to it; because it exhibits the Idea of a Trinity. If he when he framed his Book framed such a Definition of an Object of Worship; if you will not allow that the original Law is in Force, his Tutor, or

the Head of his College, should, if they had understood the Original, have whipp'd and confin'd him; and if that had not cur'd him, sent him to Bedlam. But perhaps some Body else did it for him.

Let us see how these Deists keep the Commandments. *The Aleim spake all these Words — I am Jehovah thy Aleim — Thou shalt have no other Aleim before me.* These have neither those of the Essence, nor any other. *Psal. liii. 1, The Fool hath said in his Heart, There is no Aleim. Corrupt are they and have done abominable Iniquity, &c. Ibid. x. 13. Wherefore doth the Wicked contemn the Aleim? He has said in his Heart thou wilt not require it* (the Penalty requir'd by Justice, and paid by the Terms of the Covenant) *2. Thou shalt not make unto thee — or any Likeness of any thing that is in the Heavens above, &c.* This was given to those who had Images and Similitudes by Appointment: The Deists will not allow those the Aleim appointed, but make one so like what they call Space, that I cannot distinguish them. *3. Thou shalt not apply the Name of Jehovah Aleim to a vain Thing.* His Name is that he bees with Powers, &c. in himself, in opposition to mechanical Means; one of the

the chief Distinction is, that they can act where they are not present, mechanical Agents only where they are present. All other Powers except Mechanism are in *Jehovah*, and whoever ascribes Power without mechanical Means of any Sort to Matter or any Being, attributes his Name; and as they claim the Name of Creator, Redeemer, Judge, &c. whoever attributes the Performance of those Actions to any other, applies one or both of the Parts of the Name *Jehovah* to vain Things, and breaks this Commandment; and does not as he pretends, if he says the Lord's Prayer, hallow, keep that Name separated for these Actions. And to believe, confess, maintain and defend the Attributes of *Jehovah Aleim*, and not suffer them to be given or attributed to vain Things is the original Service or Allegiance. 4. They totally reject the Employment of the Sabbath, which was to commemorate that the *Aleim* form'd the Names into a Machine; and the Creatures into Microcosms, so Vegetables, &c. though the whole Stress is laid upon this with a *Memento*. As the *Jews* when they apostatized would let none pronounce *Jehovah* nor other Words truly, alter'd them from

plural to singular, &c. upon which their Salvation and the Enjoyment of their Country depended, and for which they are now Vagabonds quite through the World; so I am to observe, that to make Nonsense be swallow'd, a Manner of talking has been introduc'd, and People taught to say that such and such Points are Matters of Speculation, and signify nothing to a good Life; which had its Rise in those Times of Confusion when illiterate Enthusiasticks were allow'd to be Teachers. If so the Devil could not have sinned, nor Man have fallen when he did: And so if a Man lives honestly and be sincere, 'tis no Matter what Sentiments he has of the most important Objects or Actions, which is setting aside the whole Affair of Religion, and has made the People already perpetrate the most barefac'd Villanies that ever any People did. For besides that the Service or Affection of the Mind is what is acceptable with the *Aleim*, and that except we recover the Meaning, and preserve the Authority of the Scripture, believe such Things of the *Aleim* as are true and necessary to be believ'd, we cannot acknowledge Creation, Formation, &c. nor our Redemption, so cannot be qualify'd to live quietly here, much



much less to be saved, and for hereafter. If our Sentiments of the *Aleim*, the Power and Attributes in them be not set right, there is no Security, no Obligation, and there will be no otherwise, than as Occasions shall offer, any Performance of the Actions of Religion, or even of the Duties in Society. Men without that are not upon so good a Foot as tamed Brutes, who in the main live quietly with one another, who only fight one another about a Female when she is ready for the Male, or *&c.* And even that is a noble Instinct, that the strongest Males should serve the Females, to preserve that Perfection in their Species. But such Men in their several Ranks will contrive and execute all the Parts of Villany, Fraud, Extortion, *&c.* from the smallest to the greatest, nay, even to the most sacred Things. And even in that of the Females, not to preserve, but to destroy the Propagation of the most perfect of the Species.

This idle Way of talking has lately emboldened every one to shew what they pretended to know, and so run down what they could not reach, to dispraise every Thing they could not read, much less understand, and give you the Opinions of the most ignorant for the highest Know-

ledge, and drawn Men in to allow the most stupidly cursed Notions that ever were received by Men: Those, who could not read the Scriptures, nor so much as knew what they were writ for, so knew nothing of *Jehovah Aleim*, who did not understand a Syllable of the Formation of Matter, nor of the Circulation and mechanical Powers of the Names, nor of the Philosophy or Religion of the *Heathens*, have, by their Ignorance, taken away the three Persons of the *Aleims*, and given us not a *Jehovah*, as their original Masters the apostate *Jews* did, who made *Christ* a Creature and a temporal Prince, and took some of the Descriptions of him in a literal Sense, and made him no other Work, but what a Creature might have performed; and they have had the Assurance to pretend to prove their Assertions for their *Deus* and their Creatures out of the Scriptures; though they neither have, nor could produce the true Meaning of any one Text which has any Relation to the *Essence*, the Number of Persons, the Emblems or Representations of them, or the oeconomical Actions of the respective Persons: But given us an imperfect Description of the imaginary Intelligence in the Air, an impotent

*Deus,*

*Deus*, who cannot act but where he is present, and is present no where. And, because they could read a little in the *New Testament*, where they found the Attributes so plainly and clearly given to *Christ*, that they could not get over them, they have given him some of the principal ones, such as Creation, Government, Redemption, and final Judgment, made him do, that which infallibly proves he was of the *Essence*, and then make him a Creature. They have also taken away the three Names, and their mechanical Powers which we can understand, and exhibit the Personality and Glory of the *Aleim*, and given the highest Attributes of *Yehovah* to inactive passive Matter, which is subject to the Names; so have disposed the first and second Agents, and made the meanest Subjects Governors or Agents, and given them incommunicable Powers to act with. So have given us idle Stories, one of Projection in infinite Space, which no Body ever heard of till very lately, which, if both were supposed to be true, no Body has shewed or knows when it was done, who or what did it, or who or what to attribute it to: So could any one now contemplate that Action as an Object of Faith? Another of

may shall  
be y Serpente  
head —

Attraction, or Gravity, or Elasticity, none of them heard of till lately. If they were supposed to be true, can any one shew or know who or what performs any one of them? Or how any of them are performed? Or who or what we are to attribute them to? So as to make those or any of them an Object of Sense, or a Subject of Contemplation. So, instead of the Scriptures, the Knowledge of all that exists, of all that is past and to come, and the Religion of Men, or what is relative or Natural, and the additional Duties for retrieving us, which they have taken away; they have given us the Books of the stupid *Heathens* and theirs, occult Qualities in Stones, &c. for our Contemplation, and a few of the regular Instincts of Brutes for our Religion. From such a Creed, 'tis a Wonder, we are not even worse than we are. 'Tis to be feared, those, who have made *Christ* and the *Holy Ghost* only Creatures, and give the sublimest Powers to inanimate Creatures, will have their Portion with Creatures, even with those Creatures who first thought or said Creatures had Power, which is not in Creatures, and with what is represented by inanimate Matter acting mechanically.

The Case is altered, now the *Heathen* Writings are understood, and the *Bible*



in these Points is understood, it must take Place, and these foolish Notions must be set aside. Though the *Devil* made the Machine first *Aleim*, and at last a *Deus*, and that is a better *Deus* than his, is an Instrument to give us what we want here, which is the secondary Sense of *Deus*; and though the *Devil* made his Wife, nay, have a Power to give Knowledge, which he supposes his has, these will not pass, there is no Knowledge, neither in the *Devil's* nor his. As he has reserved a Loop-hole to get out at, if it will not pass upon us, that Bodies projected will move for ever, and that Atoms send forth *Effluvia* and Power to bend their Motion, or fetch Things in, he will let the Substance of his *Deus* (for he has left nothing else) impel them: But as he owns that the Substance of his *Deus* does not resist, it cannot impel. So I must reclaim the Attributes of *Jehovah Aleim*, and the Attributes of the Names, which he has stole and decked his *Deus* with. And let the *Devil*, the apostate *Jews*, and the *Heathens* take his Part of their *Deus*, and let his Cryer and Worshippers take their Fate, I will not serve him, nor bow to the Images set up, I must take away the Eyes, Understanding, and spiritual Power of his *Deus*, and return them to *Jehovah Aleim*,

*Aleim*, and give the *Heathen Deus* his Hands again; the Substance of the Names, and their mechanical Powers, and so let our Maker of a philosophical *Deus* end where he should have begun; and let us try whether the old Creed will not make Men better.

I have left no Occasion to enquire after his Philosophy. But he tells us by whole-sale, *Opticks*, by *Clark*, p. 313. "And for rejecting such a Medium, we have the Authority of those, the oldest and most celebrated Philosophers of *Greece* and *Phœnicia*, who made a Vacuum and Atoms, and the Gravity of Atoms, the first Principles of their Philosophy; tacitly attributing the Power of Gravity to some other Cause different from Matter \*." And his Authors which he prefers, are the famous *Grecian* and *Phœnician* Philosophers. He neither tells you their Names; they would not bear naming; nor tells you where or what they said; it would not bear reading: And indeed it seems they did not say it but tacitly, and I suppose not so neither. But if they had, they had been infamous Philosophers, who taught

\* He has belied these Philosophers; for, as it appears by Numbers of Citations in *M. P.* they placed the Power of Gravity in the very Fluid Medium he has rejected, to give it to *Deus*, and inert Matter, contrary to their cited Authority.

the only Point in Philosophy tacitly. If he had done so too, he would have been less infamous. Who he means by *Greeks* we know, but who by *Phœnicians* I do not know; unless he mean the Prophets, or the apostate *Jews*. I know not that we have any System of Philosophy that is pretended to be writ by any of that Country, except the Fragments pretended to be translated from *Sancho niathon*. *Selden de Diis Syris*, p. 105. *M. sine P.* p. 54. *μῦθος Ὀυρανὸς Θιδόν.*

“The *Phœnicians* thought of no other  
 “God but that in the Heavens; so *Philo*  
 “*Byblius* writes, who translated *Sancho*  
 “*niathon*.” He that calls that Time, An-  
 tiquity, and these Men, famous for Know-  
 ledge, when the old Knowledge of Things  
 was lost, all Things confounded, and ready  
 to be renewed, shews he knew nothing of  
 either Time or Wisdom; had seen or knew  
 nothing before, or wiser than these, thought  
 he had been got to the Top, when he was  
 at the lowest. All who had look’d back,  
 have said what I have proved. *Clem. Alex.*  
 p. 221. “Philosophy was many Ages a-  
 “mong the *Hebrews* before other Nations  
 “had it. — The *Jewish* Nation is more  
 “antient than any of these; and *Philo* the  
 “*Pythagorean* has fully proved, that the  
 “Philosophy which is committed to their  
 “Writings had its Rise long before that of  
 the

"the *Greeks*." I have shewed, that Thousands of Volumes have been writ to shew what they meant; and when scarce two could ever agree about the Meaning of a Sentence, he expects we must take his *ipse dixit* at once, without so much as a Word of Evidence. This labours with two Difficulties; first, they could not possibly know any thing of the Matter; and next, he could not possibly tell what they either said or meant. He knew nothing of *Punic*, and little or nothing of Words about these Subjects in *Greek*. He has shewed us his Skill in construing seven Passages in Scripture, which every one proves directly the contrary of what he produces them for. I thank him, or Dr. *Clark*, for allowing it to be Evidence, so of construing Philosophers. The *Heathen* Word there was *plenum*, 'tis now *inane*. He will make both these serve his Turn. Indeed they were the same, but neither of them for his Purpose. He will also make Gravity serve his Turn, but knew not whether they placed it in the Atoms, or Solids, or in the Air. When some of them were so silly as to philosophize how the Parts of this World were created, or made, or put together, they made thousands of Guesses, almost as wild ones as he



has made. They had lost the Knowledge of Revelation, of Mechanism, and were in his Case, knew not what did it, at least how it was done. Never two, nor even Master and Scholar, agreed in the same Story, whatever is said without Evidence, is liable to be alter'd, or chang'd, upon a Possibility or Probability, *ad infinitum*. He has prevented my answering, any other-wise than generally; I have sufficiently shew'd that they knew nothing either of the Formation, or of the settled mechanical Powers, any more than he did; but that they universally took the Air for God, and attributed all Power, Motion, &c. to it, and that even those who denied that there was any Intelligence in it, neither denied its Existence, nor its regular Actions, as far as they could understand them; and so what he says in general, is entirely false and groundless, and if it had been true, nothing to the Purpose. Indeed one of his Wisemen and *Deus-makers*, who he cites, has the Honour to stand for the first Fool, who made as mad a Conjecture about small Things (cited in the Second Part of *M. P.* p. 543.) *Voss. de Theol. Lib. 6. p. 100. de Fossil.* Speaking of the Insensibility of Stones. "The Chymists had a most notable Controversy, and Dispute against the *Peripatetics*,

" tetics, that Metals, and other Fossils have  
 " Souls by which they Live: Their Reasons  
 " are these: because they have a Power  
 " of preserving themselves for a long  
 " Time, and undergo many Operations.  
 " *Campanella* also teaches that Metals and  
 " Stones have Life. But *Thales* as *La-*  
 " *ertius* says — was the first who attri-  
 " buted Souls to inanimate Things, tak-  
 " ing the Hint from the Load-Stone, and  
 " Amber's attracting, &c." He likewise  
 pretends he took his Philosophy from Ob-  
 servations, and the Appearance of Things.  
 He had not Eyes clear enough to see how  
 the Names moved, and acted: The Laws  
 of Nature, the Operations of the Ma-  
 chine, are to be taken from the Account  
 of the Formation of the Machine, from the  
 Formation and Reformation of this Orb,  
 more clearly than from the Preservation  
 or Motion of small Parts of Things. The  
 Motion of the smaller Fluids, and small  
 Bodies, are distinct Consequences of those  
 Actions. He knew nothing of the Agents  
 and Powers which were concerned in the  
 Formation, and after the Flood, which  
 are clearly expressed in the *Hebrews*; and  
 when he could not see what acted, he  
 takes the Liberty to break his Rules, and  
 assert Things and Facts that there never  
 was any Appearance of. I have shew'd

at

at large where he stole what he calls his Philosophy; that it was written by *Kepler* as a Farce, in ridicule of a few ignorant Mechanicks, who had made such Guesses from the supposed Attraction of the Load-stone, &c. with Demonstration that not a Syllable of it could be true, and that is the true Reason why he neither nam'd his sham, nor true Author. And I have shew'd the original Author and Discoverer of such Properties in Matter, and that this Knowledge came down from Heaven and that the Devil brought it and taught it. *N. P.* 1713. p. 360, &c. "The Sequel-  
" plicate Ratio of the Periodical Times of  
" the Revolutions of the Planets to their  
" middle Distances from the Sun, was  
" found out by *Kepler*, as all acknow-  
" ledge — *Kepler* and *Bullialdus* from the  
" best Observations determined the Mag-  
" nitudes of the Orbs, and their middle  
" Distances, &c." Indeed after I had shew'd this at large in the Second Part of *M. P.* p. 535, &c. *F. by P.* in his *Panegy.* p. 6. has been pleased to own it. And after he has faintly recited *Kepler's* Observations, Proportions, and Rules, says, *our Author's System seems to have been founded upon this Observation.* And he has told you, as above cited, that our Author begun his Studies with the  
2 Works

Works of *Des Cartes* and *Kepler*; and as *Des Cartes* took several of his from *Kepler*, and coin'd several, so he has taken his from them both.

Motion is either Action or Passion, or both; the first in our *Aleim*, not in his *Deus*; the second was order'd *Gen. 1.* to be performed by the Names, and it was an Attribute of the Names by the *Hebrew Herm*, by the *Greek Hermes*, the Projector, as I have shew'd in *The Names and Attributes of the Trinity of the Gentiles*, p. 184. for which it was worshipp'd soon after the Apostacy at *Babel*, and downward. Since the Knowledge of the Mechanism of the Names was lost, this has been disputed and poll'd for, by vast Numbers, as I have shew'd: One Side asserts it was done by the Air, but could not explain it; the other by Power impress'd or communicated from the Hand, or, &c. without pretending to explain it; that is, if *A* move *B* to *C*, then *B* he says will move itself ever after, where there is not Air, till, &c. so the *Aleim* have given the Power in their *Effence*, or continually impart their immediate Power, or created Matter, animate or inanimate, can communicate what it has, or what it has not. A Man can move his Hand so far with



*Projection*

with such a Force, and such a Degree of Velocity, and with it a proportionable Body: This Power is communicated to him by Mechanism. He says the Man can communicate it beyond, without any Mechanism in *Vacuo*. Suppose something were to move one of the Orbs, if the Orb were supported upon any Matter, solid or Fluid, it might be said to shift it, if not supported upon something, it must be said to carry it. He has made an Affirmation, that if it be once carried, when what carries it leaves it, it will carry it self ever after, strait forward, till something divert or interrupt it. What has he discovered or done, to determine this Dispute, or prove his Master's Engraftments? Nothing. He judges by Appearances; what Appearances are here? Because we see that Orbs move, or are moved; this must prove that they were once projected, and that since they move themselves, and that there is nothing in their Way to interrupt or abate their Motion; the Scriptures say, and so in general did all the *Heathens*, that the Orbs are continually impelled by a Fluid. They produce in Evidence that there is no Fluid; a Fact, that the Orbs move without stopping or going slower, which they

call freely. Does not a Ship in a sufficient Wind move freely? Would a Ship sail in *Vacuo*? Has he shewed when, or what Agents moved them first? No. Has he given us any Instance or Proof, that any thing will move, where there is nothing to move it? No. But, as usual, picked up an idle Story, and proved it by his Affirmation, that there is nothing where the Agent which the *Aleim* appointed to rule, and move every Thing that moves; the material Cause of all Motion, which almost all Mankind worshipped for that, is present and acts, and where both its Presence and Action come under the Perception of several of our Senses, and what he himself at last has given up, which determines that Dispute; so of what moves or is moved to a Loadstone, whose Parts the *Aleim* have mercifully contrived, and mechanically disposed to be turned by the Air: so to be a Guide for Sailors in broad Seas, and to Travellers in Deserts; which Disposition consisting partly in Density, gives the Air a Power, or Opportunity of driving other dense Bodies towards it. The Expansion the Names were ordered to compress and so move the Parts of the Solids of the Earth together, and did so,  
*Gen.*

*Gen.* i. This was an Attribute of the Names under the Word  $\Omega\varsigma$  the Compressor, &c. shewed in the *Names and Attributes of the Trinity of the Gentiles*, p. 173. And under the Word  $\Upsilon\tau\tau\omega$  that which makes Things gravitate, *Ibid.* p. 312. and under several other Words, for which they were likewise early worshipped as aforesaid. The Stone, and as they term them, all its Properties, I have shewed, was known as early; this Action was affirmed to be performed by the Air, even to the lowest, by the most ignorant *Heathens*, as *Lucretius* cited in *M. Principio* p. 548. who made as free with the Powers of the *Heathen* Gods, as any one who was willing to be reputed in his Wits, honestly and clearly shews. The dark Time of *Popery* has lost the Knowledge of the Stone, or the Manner how this Action is effected; ignorant People see Iron approaches it, and have called it Attraction: Perhaps because they had seen, *Luke*, viii. 46. vi. 19. *Mark*, v. 30, that Virtue went out of the *Essence* that was in *Christ*, and that the Apostles renounced the Power, *Acts*, iii. 12. *As though by our Power and Holiness we had made this Man walk*, and attributed it to the Name (Light) the emblematical

Name of *Christ*, one of the Three Names in *Jehovah Aleim*. *Acts*, iv. 10, *By the Name of* (the Essence in) *Jesus Christ of Nazareth*, — even by him doth this Man stand here before you whole. *Ibid.* ix. 4, *Jesus Christ maketh thee whole*. Therefore our Philosopher says, that when the Loadstone approaches Iron of such proportionable Sizes, and at such Distances, it has Power to irradiate, send out Virtue to fetch, and the Iron is forced, or has Will and Power to come to it, as to it's *Theos*; and when it comes near Filings, or Dust of Iron (and other Bodies that he knew nothing of) it has Power to force, or they have Power or Will to turn out, pay Obedience, and rest or mount themselves in Lines of Declination, from the Poles to the Meridian, as Centinels do with their Pikes or Muskets, when their *Theos*, the King passes; and as he calls it by Induction, he has the Front to assert, that, as he makes them, almost infinitely distant Orbs by irradiating Power, or sending out Virtue, can vary the Motion of each other, and bend their streight lined Motion into Circles, &c.

The Prophets as I have shewed in the *Second Part of M. P.* p. 80. describe the Heavens and their Actions, by the Word Machine;



Machine; the first *Heathens* knew, as I have shewed, that these Motions were mechanically performed in, and by the Names. The modern *Heathens* who had lost the Knowledge of this Mechanism, supposed it innate, or, *etc.* to the Air; *Descartes* who was in their Condition, and who mistook running round about the Center for Circulation, says it was *imprinted* in this Fluid; these in despite of common Sense, say it is in Blocks and Stones; therefore every Orb, every Stone must have Power to send out Virtue, to know and to act where it is not present without Mechanism, Organs, or, *etc.* which is the highest Blasphemy Man can utter.

Our Author says, *Optics* by *Clark*, 1719. p. 408. "It seems to me farther that these Primigenial Particles have not only a *vis inertia* (i.e. Power of Inactivity) in them, accompanied with such passive Laws of Motion, as that naturally result from that Power or Force; but also that they are moved by certain active Principles, such as is that of Gravity, and that which causes Fermentation and the Cohesion of Bodies." In the preceeding Page they had their Properties given at their Formation; now that they receive several of them perpetually, from certain active Principles, tell us not how they

Exist, tells us when Speaking of the Substance of his *Deus* that Virtue without Substance cannot subsist. But telling us that they suppose their God gave such Properties and Powers, nay the highest Power, Irradiation to Matter or Atoms, does not at all lessen the Crime, but heightens it infinitely; and as it is directly opposite to Scripture, either the Scripture is a Forgery, or the Author of it has given us a false Account. And whoever attempts to persuade Men to believe either, cannot do more Mischief to Man, nor much more Dishonour to God. Telling us that there is something besides Atoms, so is not Matter, and which is not God, and which can perpetually communicate the Power of Motion without Mechanism carries it beyond Fate, Destiny or any thing that ever was named.

Does he produce any better Evidence than the Imaginations of such as himself for these Notions? Does he produce any, that there is the least hint in Scripture of any such Power, or that even *Jehovah* could communicate these Powers to Stones? No Man dare say there is; or when the great Contests were between *Jehovah* and the *Heathen Aleim*, where

there is not a Power in Nature omitted, were these ever mentioned or thought of? Does it appear by any Services of any *Heathens*, that they ever dreamed of any such Powers? or among the Services of the *Jews*, which were appointed to attribute all the real mechanical Powers to *Jehovah Aleim*, was ever any such hinted at? If *Jehovah* had done this by immediate Power, why not claim it once? If it had been as we have shewed, it could not have been fixed in them by any Law, or if they had pretended it was innate, as has been sufficiently asserted now; does he shew that even *Jehovah* controuled them, when he controuled every Power in Nature, so as to shew that he was Master, or that he so much as asserted his Superiority, as is done continually of the opposite Powers? When *Jehovah* shewed *Job* his Ignorance and the Things which a Creature could not perform, *Cap. xxxviii. 33, Knowest thou the Ordinances of the Names? Canst thou set their Dominion in the Earth?* The Scripture shews which the *Aleim* appointed Rulers, which Subjects, and what Powers the Rulers have to act with, which perform every one of these Actions, and either every Word of them,

or this must be false. What has all our Discoveries amounted to? Things move, or are moved as they did ever since the Formation; one says God by his immediate Power does all this; another says it is performed by Words; but what is the Cause he cannot tell, says it is not by such Rules or Proportions; that is false; or says that there is Virtue in every Atom to move in this Manner, and says God gave them that Virtue, which is the stupid Scheme of the most Ignorant; or that they receive their Virtues or Powers continually from some active Principles, or that they have some of their Powers from God, and some from those active Principles. How could any Creature, who had Power to create infinite Space and infinite Matter, that is, make the Orb of the Sun send forth as much Light every Day without any supply, as if it had been every Atom of it Light, would not have left an Atom, so infinite Numbers of other Suns; and yet for all this, all his infinite Space, except a little in some Atmospheres, is as empty as ever? Who durst presume to give Matter the Power of Motion, Irradiation the Power to act at vast Distance, and



and all the Powers that can be in *Jehovah*, which Matter could want to make any of his Stories streight, nay, to contract into any Compass, to extend into any Compass, and perform an infinite Number of Impossibilities, be at any non-plus for a Cause, and who had Power to remove and annihilate Millions of Millions to one, as much Matter as he has left remaining, have any thing stand in the Way, to obstruct what he was pleased to suffer to exist and move? And yet state any one Case, and he had said no more, than the poorest Mortal upon Earth might have said. He has not produced one Agent can answer his Scheme; indeed at last he has produced one to destroy it, without being able to erect another, but says the Actions are done. He indeed talks of Virtues, occult Qualities, and expects that should be a sufficient Reason he should not produce, and you should not demand their Appearance. What has he done to outweigh the Authority of the Bible, or that of the Knowledge of the antient *Heathens*? Truly nothing. And must we give up our Evidence the Scriptures, *Jehovah Aleim*, their Powers, their Emblems, and our Supporters the Names, whose Actions come under our Senses,

Senses, and so our Senses and the Contemplation of the Works of *Jehovah Aleim* by them; the Means of coming at the Knowledge of the Wisdom, and Goodness of *Jehovah Aleim* by their Operations, which *Jews* and *Gentiles* continually and earnestly contended for, and the first attributed to *Jehovah*, the other to the Substance of the Names, supposing them Intelligent, and which is the only Satisfaction Man can have here; and also *Christ* the only Being, who can redeem us, and so Salvation and the Possibility of the immediate Support, and Favour, &c. of *Jehovah Aleim*, and of viewing and contemplating the Perfections in them, and their Power and Actions, and the Company of all happy Beings to all Eternity, for his imaginary *Deus* and occult Qualities, and the Company of the original Author of them, and those he has seduced with them to all Eternity? I hope we shall be wiser.

The Scripture is exceedingly concise and clear; the *Aleim* created the Substance of the Names; as much of that Species of Matter at once, as possesses all that he calls Space, and when they moved, they laid a Stress upon every Part of other Matter. There are but three Rulers

Rulers appointed, but two to act here, and they have but one mechanical Law, one joint Operation to perform all the Actions upon, or in the inanimate and animate Part of this System. That Operation is the Clue to all, and brings all their Actions to Sense; and though there are innumerable Descriptions in Scripture of their Effects upon the various Parts of Matter in various Dispositions or Forms in the various Seasons, &c. the Law, and Operation in them, is (except by Miracles) unalterable and the same.

If the imaginary Laws of any of the latest Philosophers had been found writ in an antient Book, which had been supposed to be writ by Inspiration, with *And God said let* ——— to each, I only suppose it, to put a Case; those, who now find fault with the Laws *Jehovah Aleim* appointed to Matter, which they only could not understand, which are short and mechanical, and the Agents have Powers to perform, and do perform every Thing, conform to our Senses, would then have had some Reason to have found Fault. What a Number of Impossibilities, Contradictions, Exceptions, and Uncertainties should we have found? And then

*Ignorance is  
a Characteris-  
tick of this  
Learned Age*

then these very Men, as *Spencer* and many more have done with the *Mosaical* Precepts, who were as ignorant of the Reasons or Ends of making them, as the Philosophers are of Mechanism, would have charged God with unnatural, unreasonable Laws; with commanding Things to act and perform Actions, which had neither mental Powers to understand, when they were to be performed, nor mechanical Powers to execute them; and which no intelligent Creature, with the highest Degrees of Intelligence any Creature could have, and with the greatest Powers any Creature ever had, or could have, could execute; and such a Book would presently have been charged with being writ not *ad captum humanum*; but with being incapable of being understood or believed. Without putting this Case, if they will write their Laws and add, *And God said let*—to each, it will be the same with every indifferent Man. And those, whose Inclination is only to oppose every Thing, that bears the Name of Revelation, would, or that Being whose Revenge is to oppose the *Alcims* upon *Let a Stone move, or, make other Things move*, though the Things commanded could not answer, would have answered and



and said, Thou art unjust, thou makest a Law without giving Means to the Subject to obey, thou commandest one Stone to make another come to it, or the other, when it comes-by, to get up and follow. The Stones have no Organs, either to understand or act, have no Eyes nor Ears to see or hear, nor have they any Feet or Wings, or Powers to move themselves with. A Stone cannot move itself or others, unless thou, either by thy Finger or some other Agent move it, and with it them. And if the Stone acted of itself without visible Means, neither Angels nor Man could know whether the infinite Power were in Thee, or in Orbs or Stones; and *Satan* would say, the Allegiance thou claimest is not due. Thou hast not revealed to us, to Angels, nor to Men, how these Stones can act thus without infinite Power; therefore it must be in them. And if the Scriptures had been supposed to have been a *Heathen Book*, our Philosophers would have applied to the mechanical Powers in the Air, and would have gone further into the Discoveries in it, than the pretended Advocates for the Truth have done, and would have produced honestly all the Discoveries they have now unwillingly made in it,

it, and bended to serve their other Turns, and would easily and readily have shewed to Sense, that the Laws they have now laid down were false.

I had like to have forgot the Title and Substance of his Book, his *Mathematical Principles of Natural Philosophy*, his Cobweb of Circles and Lines to catch Flies in. *Mathematicks* are applicable to any *Data*, real or imaginary, true or false, he has put the Cart before the Horse; he should have given us *Principles of Nature or Philosophy*, and proved them, and then he might have given us the Proportions of the Powers of the Agents, proved by the Rules of *Geometry*, if that be practicable. The Method of each Man's commending himself is to commend such as he thinks know what he thinks he has learned, studied or knows, and such as think as they have thought, and none higher; this should pass for nothing till Things be examined. There is not a Branch of Science, but those, who professed it, have attempted to make the World believe, they could by it know every Thing; nay, the very Naturals will tell you, that they know God and Nature naturally. Those, who have studied *Arabick* and such Stuff, have

have pretended, that all Knowledge, divine and human, was there, till last Year that it was examined, and found worse than nothing. So the *Mathematicians*, that they could discover God, Nature, &c. when 'tis examined, it will be found, that whatever its Uses are, they have no Place, but the last in Science. And more pestilent and destructive Positions have been fathered upon that Science than upon all others put together. The *Mathematicians* were banished, nay, sometimes put to Death, for attributing much less than this to the Orbs, both by *Heathens* and *Christians*, as you may see in *Vossius de Orig. & Prog. Idol. lib. ii. cap. 48*. We have been stunned with his Knowledge in the *Mathematicks*. They have nothing to do in the Dispute, what Agents and Powers produce Motion: But when the Agents and Powers are settled with the Proportion of the Powers or Motions. The Use of Numbers or *Geometry* was as well, and better known to the *Antients*, as early as there was any Occasion to mention them, than they are now. No Revelation or great Genius is necessary to discover them; they, as all other Sorts of Knowledge, were lost in the Confusion of Tongues; and they, and they

*Line*

they only, as the most easy and natural, were soon recovered again. And, if they and all the Inventions of Instruments, &c. were now totally lost, an Age or two would recover so much of them as is really of any Use. And although the Knowledge of Telescopes was but retrieved the other Day, as *Des Cartes* says, about 1607, by Chance or Accident; as soon as they were retrieved, though Calculations of the Motions of the Orbs would not be so soon retrieved as other Admeasurements, they would be recovered in a proper Course of Time; and this Age has no Pretence to them, and very little to the other. He pretends to prove that these Powers exist, by laying down the Proportion of their Decrease at any given Distance from the Sun, and shewing that each Orb is at such a Distance, of such Diameter or Magnitude, of such a Density, &c. and moves in such a Proportion. This will not do his Business, though it is certain, that all these Things were framed by Measure, Weight, and Proportion, as *Isa. xl. 12. & al.* Yet, as neither his *Deus*, nor his Powers had any Hand in it, he must not have this for Proof. He pretends to talk of Inductions; I can assign intelligible Agents  
or



or Causes, and the Proportions of the Powers evident to Sense, and thence make Inductions which will set his aside. Spirit is pressed into a culinary Fire, and melted there, becomes Light, and the succeeding Spirit presses it outward: So at the Sun. The Light must be reformed into Spirit, else the action would cease. The Light irradiates to this Orb, and to all other Orbs; so in every Line from Center to Circumference, forms there into Spirit (concreted Grains) and is pressed backward in every Line to the Sun. These contrary Motions produce an Expansion, that a Compression. The Light and the Spirit act, and act upon the Surfaces of this Orb; therefore they are, and act upon the Surfaces of every Orb and every Atom of Matter. So, where the Compression is greater or stronger on one Side of an Orb or Body than on the other Side, Impulse, so Projection, Attraction, Gravity, Elasticity, and all the Powers he dreams of, are mechanically produced, as I have shewed at large. Since Light is the principal Ruler here; suppose the Heavens divided by Lines from Center to Circumference into Degrees, or *&c.* and 'tis evident to Sense, that the Quantity of Light,

VOL. V. Q inter-

interrupted by a Solid of any given Dimension in any given Time, will be in Proportion to the Width of the Angle where it is, or to the Distance from the Sun, and lessened in Proportion to the Distance the Solid is further removed from the Sun; and that in Proportion to the Quantity of Light interrupted, so will be the Impulse of the Spirit, and so the Motion. He has only aimed at the Proportion of Light, and applied it to his imagined Powers of Attraction and Gravity. So, if he and his Assistants in that Affair could have done these Things truly, they had not proved, that it had been the Proportion of his, and not of the real Powers; but it would have been a Demonstration for the Truth, and that would have been taken from him. But that is not all, the Scriptures affirm, *Jer. xxxi. 37. Prov. xxv. 13. &c.* al. that the Names, the Heavens, cannot be measured by Man. Then there can be no Application of *Mathematicks*; and the Title, Calculation, Book, and all is gone. We need not offer to prove that what the Scriptures say is true; every Attempt to prove they are not so, proves they are. The Proportions of the Motion of an Orb in a circular Line or Figure

gure is one Thing, and in a great Degree practicable, taking the Distances of the Orbs another; there are several concurrent Obstacles. The two-fold Motion of the Earth, that of all the moving Orbs, the Extent of the Distances, the Differences in our Atmosphere, the different Degrees of Light to those nearer the Sun, and those farther off, the universal Struggle between the Light and the Spirit, which he calls Vibration, and *&c.* contribute to make the Measures of the Distances and Magnitudes uncertain. That this is true, the Difference in the Measure of the several *Astronomers* before him have shewn; they have proved that to be so uncertain, that since these Schemes have been talked of, they have extended the Distances between some ten Times what they were supposed to be before, nay, some to near twenty times what they had been supposed to be. Why they do so is observed above, *viz.* that the Stars should not attract each other, and these Things have not been contested and settled. It was not for his Purpose, nay, indeed he did not know that this System was a Machine, and that the Parts of the Substance of the Names were alternately melted and concreted, and circulate,

late, so could not guess what Distance was necessary for that. In *Opt.* 1719. p. 372. he rejects this Method of Action, says, without doubt the first Cause is not mechanical, and goes the opposite Way to Work. He did not know of what Use the Stars were, in that Action; so could not guess what Distances to set them at, nor of what Magnitudes to make them. He did not know what Part the Planets had in this Machine, so could say nothing about it, or any of them. As he knew not the Cause of Motion, he could not guess at the Proportions of the Distances; and no Method that has yet been used, will measure them so near as to serve his Turn. If we examine what has been said by others about their Diameters or Magnitudes, that of the Earth excepted, we shall find they have varied as much in that as the other, that so far from agreeing with one another, none of them could make the Diameter of the Orb of the Sun, which is the only one fixed, at two Observations, the same; much less any of the moving ones, or Stars. Though this seems to be the principal Use of Telescopes, they are yet of little or no Use in it. They have not yet reconciled them. Short ones shew most of their Diameters

or



of Magnitudes large; longer still, less; and the longest each a Point. So unless they could stand upon another Orb, and see how the Earth, whose Diameter they only know, would appear, they cannot make a Comparison. *Kepler* suited their Proportions to answer his Banter, and aimed at proportioning the Distances and the Diameters; but they will not answer. The Sizes of the moving Orbs do not answer to the Proportions of their Distances. If they would have done that, a common Gauger might have done the Work. But since they would not, our Author was resolved to cut what he could not loose, so make them answer by supposing each of the Orbs to be of such a Density as would serve his Turn. He pretends he did not know that the Orb of the Sun, upon whose Diameter, Density, &c. his All depends, is encompass'd with Fire, and so the Orb invisible, and the apparent Orb or Sphere about it, flaming Fire. He wanted to have a dense Atmosphere, to prevent the too great Waste of the Sun by Evaporation, and to retard the Motion of his Comet, and make it, as he predicts, at some Time, as 'tis going by like a Fly, to run into the Fire, to supply the Consumption of the Orb. Ra-

ther than allow Fire to be supplied by Spirit, and form it into Light, he chuses to tell the most monstrous Stories; that an Orb whose Parts he makes Light, or what Heat can convert to Light, every Atom whereof attracts other Orbs, jointly with such infinite Force, at such infinite Distances, should not be able to hold the Parts of its own Body, but throw them away, without any Cause assigned, waste, fall into a Consumption, neglect its Business, let the Orbs move slower and slower, (or run farther off) and want Supplies to make them recover their old Places and Paces. How many Comets must there be for every one of his Suns, to have a Chance to catch one in an hundred thousand Years, and by their Vapours to restore each of the Orbs to those Suns, with Matter, Air, &c. How obstinately must the Atoms of the Air or Spirit, in that Atmosphere of the Sun, adhere, where the Heat at  $\frac{1}{4}$  of the Sun's Diameter is two thousand times greater than that of red-hot Iron, and which melts the Substance of the Orb of the Sun to Light, which will not be dissolved and formed into Light? How ill-natured and cross must that Atmosphere be, which will not even so much as by its Pressure force the

Light

Light form'd of the Substance of the Orb of the Sun, outward, but let it go without any Help? He talks of Density; he did not know wherein Density or Quantity of Matter consisted; nor has he shew'd why those Solids, nay, one Fluid, which gravitate more than his Loadstone, attract not at all, nor will be attracted. He pretends to tell you what Proportion of Matter there must be in, or what the Density of each Orb must be. He knew nothing of the Orb of the Sun. He did not know that the Earth, which he was upon, is a thin Shell, mostly full of Water. He could not possibly tell whether the Shell of an Egg, placed so far from him that he could not see into, or thro' it, were full, or as he calls Spaces fill'd with Air, empty; much less could he tell whether any one of the other Orbs were Shells, and fill'd with Fluids, or were Solids, or even what Proportion there was in any of them of that wherein he places his Density. Besides, the Orbs at greater Distances from the Sun, turn upon their Axes, or revolve in less Time than those which are nearer; for which I find no Reason assign'd, nor even why any of them should turn round at all. He had no Means to make any Guesses about the

fix'd Stars; most of that he talks about them, is presumptuous Madness. I shall let what he has said of Comets stand as it is. If any one please to believe him, let them watch till some of their Revolutions happen. But to return to the Calculations. In short, they and he make the Orbs of what Dimensions they please, of what Densities they please, let them at what Distances they please; and any one, if he were to have Time, might alter any Computation that he makes ten thousand Times, and keep his Proportions, and any one of them would prove as much as his, that you have forged a proportional Scheme. And alter the imagin'd Proportion of Decrease, and you may from others to those *ad infinitum*; the Power of Projection being imaginary, will suit to any of them. We have no Occasion to descend to Particulars more exactly in these Points. If Any body could for him perform all Impossibilities, support his *Deus*, his *Vacuum*, &c. till the fore-mention'd Objections, Difficulties, or Impossibilities be removed, or clear'd up, what he has offer'd cannot pass for Calculations, much less for any Evidence of the Causes or Powers.

In short, the continual Guesses, Enquiries,



ries, and Searches which the present Set of his Followers make after visible Agents, sufficiently shew they suppose Matter moves mechanically, and the Wisdom of the *Alcim* is infinitely extoll'd by the Guesses of the Philosophers, who could make a Fluid do all that mechanically, which the Philosopher could not suppose possible to be effected without the whole Power in *Jehovah*. This Philosophy was neglected for many Years; some attribute the Rise of it to one Cause, some to another. In Truth, it was cried up by one who desires that nothing should be believed, and set in a Light which he never expected any Body could believe. But he was mistaken, though a few Years before that, for want of understanding that the same Word is used for the Representative and the Thing represented, they would not believe the Bible, because they thought it said that Bread was Flesh, which was a Contradiction, and many senseless Books were writ, not to clear the Usage and proper Meaning of the Words, but to prove it was so, which gave an unlucky Turn to the Credit of the Scripture. When he cry'd up this Philosophy, their Faith was enlarg'd; they could believe far greater Contradictions, that insensible

sensible Matter could move without Mechanism, nay, act upon other Matter, at any Distance, without the Assistance of any Medium, in a Manner directly opposite to the Power of any Medium or Fluid between them; judge of Distances, Proportions, or do any Thing that could be said of it. They could believe in any Sort of a God, believe that a Creature could create, redeem, judge, &c. or any Thing which had not been believed, and so as it did not come from the Bible. This Philosophy, and this Religion, is fit for idle People and Fools; nothing in the Philosophy to be accounted for, no Powers shew'd, or made intelligible how they act, but all to be taken as 'tis coin'd. And there is no System in the Religion, nothing from God to be believ'd. They pretend he was a Moralist, an honest Man. If he had given the Devil his due, he would have had neither God nor Philosophy left.

As this is writ chiefly for those who have not had sufficient, or but little Education, who never attempted, have not Time, or think themselves incapable of attempting to understand the Hebrew Language, such of them as are Well-wishers, as soon as they find it asserted that

that the Knowledge of Philosophy, and Rules of Faith, are in the *Hebrew Scriptures*, that there is a considerable Progress made, many of the chief Points explained, and that there is an Inclination, Spirit, and Resolution, in several, to explain the rest; they will suspend their Enquiries after these Points, from the Imaginations of Men; examine what is done, wish that the rest may be clear'd, for the Honour of the *Aleim*, the Trinity, the Credit of the Scriptures, and the Religion they pretended to profess. On the contrary, those who wish there were no Certainty of the Existence of the *Aleim*, of a Revelation, and consequently of a future Judgment; will endeavour to discourage, disparage, ridicule, and oppose the undertaking and the explaining of it in this Manner, and will muster up all their Forces to that End.

As I have enquir'd into the general Scheme, I am now to descend to Particulars: As there have been several Alterations and Additions made in the Second and Third Editions of his *P. N.* which require Consideration, I shall first mention them in general. He compos'd the first, as appears, when he was about twenty-five, about the Year 1667, and publish'd it

it in 1687, without any State of Philosophy, or general *Scolium*. In 1713, he printed the second Edition, with several Alterations, and with Additions, concerning the supposed State of the Heavens; gives us a *Scolium generale*, with some *Heathen* Notions about *Jupiter*, and some Scripture Texts, which he would have applied to him, but describe the supreme *Essence* and the Persons in it. In 1726, he printed the third Edition, with many Alterations and Additions; A false Definition of the Word *Deus* from *Arabick* and *Hebrew*; A Comparison between *Jupiter*, his *Deus*, and a Man; Authority from more *Heathens* for his *Jupiter*, and a false Description of the Objects which the *Heathens* worshipped, &c. And P. says, he designed, if he had had Time, though he lived to 86, to have made many more Alterations.

His Book of *Optics*, besides those Parts cited, contains some Things which seem to determine his last Thoughts in Philosophy; we must enquire into them. F. by P. in his *Paneg.* p. 2. says, he daunched at once into such Books as the *Geometry* of Des Cartes and the *Optics* of Kepler. The Author tells us in his *Advertisement* to his *Optics*, that Part  
of



of them were writ in 1677, (when I think, he was 33) and the rest in 12 Years after, (when he was 45) except the third Book and the first Proposition of the second, since put together out of scattered Papers (and are but a small Part of the Work) and at the End, says "But I was then called from the pursuit of these Studies, &c." 'tis likely when chosen Member of Parliament in 1688. And F. by P. in his *Panegyric* p. 13. says, they were published in 1704, after he had spent 30 Years in making the Experiments. I suppose he made his Experiments before, or as the Book was writ, and before he left off those Studies. So he, as I supposed, began the Work when he first launched out at 15 Years of Age, the *Queries* at the End were inserted, added, transposed, and altered at the Times of the several Editions, as his *Schol. Gen.* the Definition of his *Deus*, &c. were to support his P. N. or rather, to evade the Objections made against each. The first sixteen *Queries* were printed with the Book in 1704. There are some Additions made to them, and several more are added in 1706 and in 1719. They tell us he has not finished this Work, and that it will require almost as able Hands as his to finish it: But has left *Queries* to finish both his  
*Philo-*

*Philosophy* and his *Optics*. And so indeed I think they will.

Since this Author has concerned himself with what at the Time was only mine, hinted at in the first Part of *M. Principia* plainly enough to those concerned, while there was a Possibility of Recantation or Restitution, but not plain enough to be understood then or now by Strangers; and since I had the good Fortune to have my Education with such as did not mislead me, and where there are now none to give any Account of it, 'tis convenient that I should say something of it, and of those Affairs. After the Business of *Grammar* School, I began as early as he with *Mathematicks*, *Mechanicks*, and *Observations*, and had a Tutor at Home with me, who was, perhaps, as great a Mathematician as either of those whose Books he studied; and taught me, as much as I could see any Use for, either upon the Earth or in the Heavens, without poisoning me with any false Notions fathered upon the *Mathematicks*. Soon after Business brought me into a large Field, gave me a Series of Opportunities to make Observations of the several various Actions of the *Agents* in Question; upon what they have

done, and do, both in the Reformation, Disposition and Situation of the Parts of the Earth, of the several Species of Things in it, &c. and in the settled Course of Things, among the rest, to see and make Observations and Experiments of and in the Operations of Fire, and its Effects upon and with various Substances; Observations upon Air, or Light and Spirit, in all the various Conditions, Situations, or Places, it or they happen naturally to be, and the various Effects it or they have upon various Subjects; Observations upon Water, in all the Situations, Motions, and Courses, it took at the Reformation of the Earth, and since naturally has taken or takes. And as I was, perhaps, the first that ever took this Method to come at the Knowledge of natural Things, which were *Agents*, how they acted; which were *Patients*, and how the *Agents* have acted or act upon them, to make Comparisons of Things and Actions, and to draw Deductions and Conclusions; in each and all I had Opportunities infinitely beyond what any Man can have by living in a Box, peeping out at a Window, or letting the Light in at a Hole: Or in separating or extracting the Spirit from Light, which can scarce

scarce happen in Nature: Or from refracting the Light, which only happens upon the Rainbow, Bubbles, &c. Or by making Experiments with the Loadstone, Talck, or Amber, which differ in Texture from most other Bodies, and are only found in Masses of small Sizes: By swinging a Pendulum, which, perhaps, has not a parallel Case in Nature: Or by the Effects produced by Spirit or Light upon mixing small Parcels of extracted Fluids or Substances, scarce one of which ever happened, or will happen in Nature: Or by taking Cases which others have put, or putting Cases which never had, nor ever will have any Place in Nature: Or by forming Figures or Lines of crooked Directions of Motions or Things, which, most of them, have no Place: so the Lines, no Use in Nature, other than to serve Hypotheses of imaginary Powers or Courses, which always have been useless, when any other Powers, though false, have been assigned and received, and must all finally be useless, when the true Powers are shewed.

Soon after I had engaged in Business, I discovered that one, who had great Parts and great Power, and made the most of them, had incroached upon an Estate,



Estate, which was under my Care, and  
 reaped thence about 7000 *l.* a Year; dis-  
 charging him, protecting myself for that,  
 and soliciting the Recovery of that Part  
 of the Estate brought me to Town about  
 the Year 1700; and that first, and sever-  
 al such Contests with him after, put  
 me upon exerting my Faculties to defeat  
 him, and gave me sufficient Evidence  
 what a Man by Application might do.  
 These Affairs introduced me, or forced  
 me, to use Means to be introduced into  
 Company, whereby I might have an Op-  
 portunity to know the most, not only of  
 the private, but political Transactions,  
 Interests and Designs of him, and those  
 who were his Confederates in each at  
 those respective Times; because the one  
 had Influence upon the other.  
 In 1702 Business engaged me partly  
 in Town, but mostly in Travelling, and  
 viewing many large Estates in differ-  
 ent Counties, which gave me still greater  
 Opportunities of having different Scenes  
 and greater variety of Observations. As  
 soon as I was engaged in this Town, se-  
 veral of our Philosophers sought my Ac-  
 quaintance, and gave me an Opportunity  
 to see, or know all they had done or  
 knew, invited me to their Houses, in-  
 troduced

introduced me into the Royal Society, and  
 there asked me infinite Numbers of Que-  
 stions about my Observations, Deducti-  
 ons, &c. I soon found by their Questions,  
 and their Reception of my Answers, and  
 more fully by Conversations, *inter al.*  
 many with our Author, and lastly more  
 plainly by reading their Books, that their  
 Notions of the State and Situation of  
 Things, and mine from what I had seen  
 and observed, were vastly different, and  
 the *Agents* or Causes directly opposite.  
 Soon after this Acquaintance, I convin-  
 ced one, who would also have been  
 a Chief, (with whom our Author was  
 then at odds, because he had published  
 an obsolete Account of some Things,  
 which was true and conform to Scrip-  
 ture) that most of the other Things, De-  
 ductions, &c. he had published with it,  
*inter al.* the Existence of his Agent or  
 Action, Gravity was false; upon which  
 and his Pretences, that he had a large  
 Work upon that Subject he had begun  
 upon, (which was entirely false) his  
 strong Solicitations and Assurances that  
 he would pursue the Conviction and Evi-  
 dence I had given him, and because I  
 had not Time then to sit down and di-  
 gest Things myself, and he seemed to

Dr Woodward

have the best Capacity of any I had met with to digest and describe Things; I entered into what I might call a Partnership with him, was to furnish Observations and Specimens of natural Things naturally formed, to shew the Forms, Dispositions, Conditions, &c. of Things in Miniature, so as to exhibit Proofs of my Observations, upon the various Conditions of, or Accidents in Things, viewed at large by those Samples, in the Compass of a few Cabinets; and he was to range them into Classes, digest them into Forms, and print them. So after that, while I staid in Town, I reduced the Memorandums I had of the Observations I had made into Form in Writing, considered them jointly, with him, explained them, till all Objections he could make, were answered; till he understood and allowed them, and his Servant entered them in Books. While I was abroad, I was continually making, and successively made new Observations and Collections, and sent the Collections generally by Sea to him, and at my return picked out those Specimens which were most proper for Evidence, digesting them into Classes, (for he did not know one Species from another) numbering them and de-

R 2 scribing



scribing them in my Catalogue; and let him take the Duplicates, which were frequently six or ten, for one of those I reserved, to be sent abroad to procure a foreign Collection. So I drew up the new Observations as aforesaid, and his Servant entered them, in which I could not hide the *Agent*, which gave them those Forms; I was forced to shew that the *Expansion* of the Air did every thing; but never shewed him how, never discovered how the Powers arose, nor the Manner of their Action: That was reserved till the Work they were for, should be drawn up. After we had continued to proceed in this Manner, with great Application for about ten Years, and I had made many thousands of such Observations, and had collected many thousands of such Samples for Evidence to support them, drawn vast Numbers of Sketches or Designs of the Situations of Things out of almost every Part of *England* and *Wales* at my own Expence, lodged them, and had them entered as aforesaid; though in the latter Part of those Years, I began to be more engaged in examining old Records of the Titles, and Tenures of Estates, soliciting Law-Suits, &c. so had less Opportunity to make



make Observations, &c. There was a worse Accident than that, my Partner and our Author were reconciled, and some Time after in 1713-14, he dedicated *Methodica, & ad ipsam naturæ normam instituta, Fossilium in Classes distributio*, to our Author, which determin'd the Fate of my Collection: For after that, though I did not then immediately know the Reason, he was not so solicitous to have Observations or Things explain'd, endeavour'd to destroy the Minutes I carried when the Observations were enter'd, but was still for getting what Collections he could into his Custody; so we went on, though more slowly; and as I was engag'd, I press'd him to digest and publish the Work, and he still evaded it, till I had left off most of my Business, and had Leisure: But then he would neither draw up the Observations, nor return them; but would stand by his own Work, &c. Upon that, I threw out the first Part of *Moses's Principia*, in 1724, wherein I set aside his pretended Discoveries, ridiculed Gravity and all his Performance, shew'd how he had stole and distributed my Observations, and intended to rob me of my Collection. Though he could not answer it, he did not relent; but this confin'd him

to his Bed. I sent a Solicitor at Law to him several Times, but he would never suffer the Solicitor to see him, nor give any Answer. I proceeded, he died; and I am bereft, in a Manner not to be mention'd, of those Observations, and those Collections; and so they are both lost, for want of being reduc'd and apply'd; and the Use of the Papers still in my Hands, relating to those Subjects, which would have set one of our chief Products upon another Foot, will be lost. Though I had formed some Notions as early as our Author borrow'd his, shew'd and prov'd them by infinite Numbers of Observations and Collections, much earlier than he had, I did not intend to build upon them any further than such mechanical Rules; how such Things were form'd, dispos'd and are to be found, pursu'd, or recover'd, when lost; nor to form universal Laws from them, till I had compar'd them with, and rectified them by the Descriptions and Laws given by the Author of this System; much less did I intend to put my self under a Necessity to rake or make a God, fram'd on purpose to support them. But to return to our Author, and the Particulars during the Time mention'd.

Our Author took the Scheme *Kepler* had taken from several, to burlesque it, and framed his Figures and Calculations to colour it, and published it and them in his first Edition of *P. N.* in 1686, without considering the Impossibility of supporting it; and so without a general *Scholium*, or Definition of the State of the Heavens; constantly averring that he did not know whether the Motions were produced by *Attraction* or *Impulse*, by what *Agent*, or what Power: Though his Calculations could serve to nothing but an absolute *Void*, and one or more immaterial Powers; so without a God, as *P.* from *F.* says, p. 22. *Divinity though so remote from the Sciences for which he was distinguish'd*, and p. 25. *not that he was addicted only to natural Religion, &c.* As the God who licensed them to take away the Substance of the Names, and to constitute an infinite *Void* by his infinitely extended Substance, &c. was not then made, nor form'd; and without that, every one saw these Motions, supposed to be set forward by *Projection*, could not subsist; so this Book lay long neglected, till several Accidents, and his Cryer, in 1693, set it forward, as aforesaid.

My new Partner, upon his new Evidence,



dence, made our Author, and several others of the *Royal Society*, so uneasy at *Gresham College*, that they could not bear it; and in about 1711, they removed thence to *Crane Court*.

In 1704, our Author publish'd his *Op-  
ties*, with sixteen short *Queries* at the End, with Design to confound the Knowledge of *Fire, Light, and Spirit*, the *Names*; and without any mention or Definition of God. But People were not then willing to part with what they knew of the *Names*, for what was offer'd in Exchange. He form'd one of those *Que-  
ries* upon an Observation I mention'd to him, and the Dispute upon it; and he has insert'd his Defence at large, but nothing on my Side.

Soon after, about 1705, one who knew nothing of the *Hebrew*, so nothing of the Descriptions of the *Essence*, and of the Persons in it, and but a very little of the latest of the *Heaven* Authors in *Greek* and *Latin*, who lived after the Confusion of Tongues; so after they had lost the Knowledge of *Jehovah Aleim*, and of the mechanical Powers in the Air, was set to Work to make a God; and instead of going to the Fountain of Truth, *Deut. vi. 4. Hear, O Israel, Jehovah* (the



## Essential and Mechanical.

249

(the *Essence* existing) our *Aleim* (those who have bound themselves by Oath to perform the Covenant of the Redemption of Men) is *Jehovah*, (the *Essence* existing) *IN one* (there is no other *Essence* with such Powers) *the same* (each of the Persons expressed by the Names, the Emblem, *Fire*, *Light*, and *Spirit*, are of one and the same *Essence* with the same Powers.) I say, instead of going thither, he has done this Nation, the Honour to prefer the Books of the latest *Heathens* to Scripture, for the Knowledge of what was God, takes up the Dispute among the *Heathens*, whether *Jupiter*, the *Air*, the *Ether*, which fills this System, and does every thing in it, had Intelligence understanding in him, as one Side asserted, which were called Believers, or acted by some Powers or Virtues in it, without Intelligence, and so was nothing but Nature or Fate, proves that he had Intelligence in him, and chuses him for his God. Lest those, who only read *Englisb*, should mistake me, it appears that S— C— A. M. at the Instigation of ——— and by studying *Heathen* Books, in the Year 1705 renounced the *Christian* Faith, and chose *Jupiter*, the *Air*, and the supposed Intelligence in it, the Object, which the latest

latest *Heathens* worshipped for his God, and gives you the Definition of his Mind, Substance, and Extension from sundry *Heathens*, in his *Demonstration of the Being and Attributes of God* p. 64. from *Ocel. Luc. de Leg. Frag.*—*ibid.* p. 65. from *Diog. in Vita Aristot.* and from *Aristot. Metaph.*—*ibid.* p. 67. from *Plato in Republ. Lib. 10.* and from *Plato in Timæo.*—*ibid.* p. 229. from *M. T. Cicero de Natura Deorum. Lib. ii.* but chiefly from *Aristotle*, after several of his Books, as *Sieur Petit Dissert. sur la Nat. du Froid & du Chaud aux Lectures.* p. 17. (after shewing their malignant Tendency) shews, were burnt by the Authority of a Synod held at *Paris* in the Year 1209; and in *ibid. Demons.* p. 49. produces our Author's Notions of *Gravitation* and a *Vacuum* in Evidence of his God; and else where demonstrates, as he calls it, by Necessity and such like Proofs, that he must be only one, be eternal, be infinitely extended, have vast Understanding, and have all the other Attributes the *Heathen* Believers had given him, so quashed or pleased all the *Atheists*; and if *Jupiter* be not a God, turned *Atheist* himself. And afterwards in his *Scripture Trinity* (of which hereafter, left out, indeed could not produce,

duce, the chief Evidence, and wrested the Meaning of the Rest of the Scriptures to make them conform to that Definition, and as they tell me, never repented publicly, but stuck by *Jupiter*, till he began to learn *Hebrew*, a little before his Death, supposed to be occasioned by seeing that Passage which he ignorantly cited out of *Plato* and *Cicero* in his *Demonst.* p. 67. "This visible World must be the Image or Emblem of some other invisible and eternal World," Explained; first *ibid.* p. 62. where he makes eternal *Circulating*, or, as I call it, *Irradiating*, and *ibid.* p. 69. as *Light* would eternally proceed from the *Sun*, &c. if the respective Causes of these Effects were supposed eternal. Which he shuffled off then at *ibid.* p. 95. by—*Emanations*—But at last shewed in the Introduction to the second Part of *M. Principia*, p. 27. of which hereafter. Not only those in the *Secret*, but others of about his Learning, many without knowing any thing of the Matter, some for one Reason, some for another, cried up the Book as a mighty Performance. I then knew so much of Politicks by the Means aforesaid, by being engaged in Contests with him, who was at the Bottom of all those Affairs, and knew how

The Strength of y<sup>e</sup> Enemy lay in y<sup>e</sup> Church of England, her friends the Country Gentlemen and Clergy, must therefore be ruin'd, and other Principles encouraged, and this accounts for the Prevalence of Deism and the Discountenance given Christian Principles to this Day?



*Republick*

*very much to their  
Profit this.*

*in the Grand  
Rebellion.*

*as they had turn'd  
out as many horses  
Men as they could.  
that of Holland*

*Sunderland*

*Then began Mr. Robt.  
Walpole's Ministry.  
If we cannot have  
a Republick we  
may have Repub-  
lican Principles  
and if we can pers-  
uade these are true  
Principles, and teach  
the Church of England  
the same. Our Party will be in Power, and*

to apply them, that this God was not made for this House or that House, but for more Houses than one. There seemed then to be Room for a Game, and many knew that some of the learned Clergy had always been unwilling to play, and another Sort were more convenient. Great Advantage had been made a little before by having docile Teachers. After those learned Clergy had taken Oaths to one, they were not willing to take Oaths to another. Those, who had then newly taken Oaths, perhaps would not break them; they had done what they could by this new Test, but wanted to do something a shorter Way, they were in haste to put it upon a neighbouring Plan. The old *Aleim* and the Zeal of the People for that Time hindered it, and took the Power out of his Hand; let those who live look to it next Time. Then the Scene altered, and as a certain Lady used to say, *If one cannot have what one loves, one must love what one can have.* These People have all along insinuated strongly, nay, publish'd it, that some are of their Opinion, if ever they can impose upon the People so far as to believe that, they may then have another fair Chance to play their Game.

While



While our Philosophical Author and my Partner were at Odds, and my Partner sure of demolishing him, we went on briskly, and he kept fair with all the Party of——visited them, and they visited him and employed him in his Faculty, and at the same time he pretended to keep clear, and keep fair with me; so I had not only from him, but from their own Mouths, a full Account of all their Designs, divine or diabolical, and political or anarchial, the most openly from the Author of *Motion Essential to Matter*, and of *Pantheisticon*, who, being rogued by my Partner, to justify himself to me, and having no Suspicion of me in such Company, made a full Confession of all their Designs, and of all the Villanies and Forgeries they had committed to accomplish them.

It was necessary then that our Author for the Reasons aforesaid, should take in new Allies; so the Reviver of *Jupiter*, who could prove by *Gravity*, and an *infinite Vacuum*, that *Jupiter's Substance* was *infinitely extended*, and that he was *Wise*, *Powerful*, &c. and prove that *Jupiter's Substance* constituted *infinite Space*, or *Vacuum* for our Author's Orbs to move freely in; and infinite *Power*, *Projec-*

tion, Gravity, &c. to move them; and another whom I knew not, were taken in, and were under Pretence of translating his *Optics* into the Language of *Jupiter*, when he speaks, by the Consent of the Author, as one of them says, to dress it up, add, &c. Whether Side the Proposal came from, as the God was to support the Philosophy, and the Philosophy the God, I cannot determine. But it seems the *God-maker* had the stronger Party, and that our Author's Interest was low, so they had him fast, and as they had published his Philosophy, they forced him to publish their *Deus*. But there are always Friends among them ready to make each of them assist others, assign them each their Parts; and to prevent or make up any Breaches; our Author still avoided determining what was the *Agent*, or of which Sort the *Power* was, the *Queries* were vastly extended in Number and Length; he was apprized of the two *Agents* I assign, but he would not so much as call them by their common Names, nor admit either, but would have the *Space* empty, and the Powers one would think immaterial, as before cited, *Optics* by *Clark*, 1766. p. 309. "To what End is it to feign two Sorts of

" of *Aether* where there is no reason that  
 " we should admit even one. However  
 they slipped in by way of *Query*, the *Spirit*  
 of their *Jupiter*, *Ibid.* p. 315 " Does it  
 " nor appear from *Phænomena*, that there  
 " is a Being incorporeal, living, intelligent,  
 " omnipresent, who in infinite Space, as  
 " it were in his Sensory, sees the Things  
 " themselves intimately, &c."

Some Time after this, his ingenious  
 Correspondent *Collins*, and several others,  
 threw out several Pieces in various Shapes,  
 all to the same Purpose. But as my  
 Design is only to meddle with what re-  
 lates to our philosophical Author, and  
 his *Deus*, and not with History, I shall  
 leave them to some other.

At the End of the next six Years in  
 1712, when *Jupiter* could not be of  
 such Service to the Cause, as he had been  
 before; his *Reviver* was resolved to ap-  
 pear in another shape, and try what the  
 Name and Appearance of Scripture would  
 do; dresses up what he calls the *Scripture*  
*Doctrine of the Trinity*, could not,  
 nay, would not observe *Christ's* Directi-  
 ons, who referred him to the *Hebrew*  
 Scriptures for Evidence of himself; but  
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 according to his first Plan, *Demonst.* p.  
 208. most perfect rational Creatures, su-  
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 according to his first Plan, *Demonst.* p.  
 208. *most perfect rational Creatures, su-  
 perior*

perior to to Men, who cannot do Evil, &c.  
 I suppose he refers to *Acts* xiv. 12. Be-  
 sides *Jupiter*, *Mercurius*, and some other  
 Person, *Apollo* or *&c.* for they supposed  
 there were several such under *Jupi-*  
*ter*; has served the Scriptures; as his Cor-  
 respondent *Collins* served the History de-  
 tected by Dr. *Bentley* in his *Phil. Leips.*  
 shewed you in the *New Testament*, that  
*Christ* appeared, spoke of himself, and  
 was spoke of, under the *Form of a Ser-*  
*vant*; and shewed you not, that 'tis re-  
 corded in the *Old Testament*, that he a-  
 greed to do so, and to suffer others to do  
 so; and gives the remaining Person pret-  
 ty near the same Definition, as he gives  
 to *Jupiter*; and I think means the same,  
 as you will see when he could speak  
 freely, when he acted the Part of, or  
 under a Philosopher. And 'tis likely by  
 the favourable Reception he met among  
 the *Ladies*, had promised them to intro-  
 duce a *Juno*, or a *Venus*, a *Goddeſs*, and to  
 make some of them *Priestesses*, and to  
 have allowed them to wear *Inſignia*. He  
 has shewed abundantly that he knew no-  
 thing of the State of the Case, in what  
 he could read; and because he could  
 not read the chief Part, has cited several  
 Texts, which in the Original, shew that  
 every

every Word he said, upon which he lays the Stress was false; so for want of consulting a few Texts in *Hebrew*, which fix the Definitions and Ideas in Disputes about these Points, they have played with indeterminate Words, and with the traditional Opinions of those who did not understand *Hebrew*, till they have made Mankind suspect, that there is no positive Evidence, which for the present has made the ignorant People very indifferent.

To shew that I had considered *Mechanism*, about this Time I produced an Invention wholly new, of which there is no Mention or Account in Antiquity, which had been frequently attempted by Moderns without Success, and which perhaps would have been of greater Service to Mankind, than any Machine that ever was invented; and though its Perfection, and its Usefulness forced the Testimonies of every one to whom it was referred under their Hands; nay, even of my Opposers; Yet as I was not in the Combination, I was not suffered to have the Benefit of it; so that, and several other Things of that sort were laid by, and must be lost.

Next Year, in 1713, our Author prints his second Edition of *P. N.* still determined.

*This was an Improvement in Watch-making. but I cannot tell what other Use it was in.*

May. 22. 1712. in the Votes of a House of Commons we read as follows: A Bill for securing to John Hutchinson the Propriety of a Movement invented by him, for the more exact measuring of Time both in Motion and Rest, was read a second Time and committed.



mined not whether it was *Attraction* or *Impulse*; but having by the aforesaid Reconciliation then an Opportunity to know fully what had been prov'd, Mr. *Cotes*, in *The Preface*, p. 12. (though not pag'd) shews how such a *Fluid* as the *Names* (which is continually changing Conditions which he did not know) would perpetually move; in p. 13, owns a *Body* cannot move constantly in a *Fluid*, unless the *Fluid* give *Impulse* behind greater than the *Resistance* it gives before, (which is the Case at the moving Orbs.) And our Author condescends to own, p. 147. *Edit.* 3d. p. 160. — “Considering the  
 “Centripetal Forces as Attractions; tho’  
 “perhaps in a physical strictness they may  
 “more truly be called *Impulses*.” So p. 188. “I here use the Word *Attraction*  
 “in general for any endeavour of what  
 “kind soever, made by Bodies to approach  
 “to each other, whether that Endeavour  
 “arise from the action of the Bodies them-  
 “selves, as tending mutually to, or agi-  
 “tating each other by Spirits emitted;  
 “or whether it arises from the Action of  
 “the *Æther* or of the *Air*; or of any Me-  
 “dium whatsoever, whether corporal or  
 “incorporeal, any how impelling Bodies  
 “swimming in it, towards each other. In  
 “the same general Sense I use the Word *Im-*  
 “pulse, not defining in this Treatise the Spe-  
 “cies



“cies of, or Physical Qualities of the Forces,  
 “but investigating the Qualities and Ma-  
 “thematical proportions of them; as I ob-  
 “served before in the Definitions.” And  
 though all his Calculations were void and  
 useless, if there were not a *Vacuum*, he  
 allows he had no Certainty of that, as ap-  
 pears in speaking of Experiments with the  
*Pendulum*, p. 318, “I could wish that these  
 “Experiments were tried again with other  
 “Globes, of a larger Size, more in Num-  
 “ber, and more accurately formed; since  
 “the *Demonstration* of a *Vacuum* de-  
 “pends thereon.” Speaking of Light,  
 p. 326. — “Not at all considering the  
 “Nature of the Rays of Light, or enqui-  
 “ring whether they are Bodies or not,  
 “but only determining the Trajectories  
 “of Bodies which are extremely like the  
 “Trajectories of the Rays.” Yet at p. 387,  
 “The same natural Effects have the same  
 “Causes — as the Light of our Culina-  
 “ry Fires, and of the Sun.” So at p. 402.  
 All Spaces are not equally full.” Men-  
 tions Spirit or Wind at p. 467. “Af-  
 “fected by the blowing of the Winds.”  
 “And Æthers, and their Effects, p. 487.  
 “dispersed thro’ the Æthers.” The Ac-  
 counts of the Evidence that he had re-  
 ceiv’d that a *Fluid* moved the *Orbs* and  
*Bodies*, and his Ignorance of the Mecha-  
 nism of the *Names*, put him under the

Difficulty, and forced him into the extravagant raving Notions of the Substances of *Solids* and *Fluids*; that a solid Inch of *Matter* was sufficient to form all the *solid Substances* in this *System*; and that a solid Inch of Air was sufficient to fill the Regions of the Planets, or his Space. He has also added a *general Scolium*, wherein, as they upon the Evidence aforesaid changed their *Void* for *Substance*, so they now changed their incorporeal God for a substantial corporeal one; say he was called, p. 482. *παντοκράτωρ*, a reclaim'd Word, an Attribute of *Jehovah Aleim*, put by the LXX for צבאות and for יי which the *Reviser* of *Jupiter* suppos'd he had made great Use of in the New Testament, and which he says signifies *Universal Governor*, but resolves to call him God; and as the said *Reviser* of *Jupiter*, for a strong Reason, which, if false, all's gone, has all along affirmed that the Scriptures gave no Definition of the *Essence* or *Substance* of the *Persons*, and that we are not to regard the *Persons* for the *Powers* and *Perfections* in their *Essence*, but because they are *Lords*, and we are *Servants*; though there lies his Mistake: The Love, Service, &c. of the *Creature*, naturally attends the *Essence* of the *Aleim* for the *Powers* and *Perfections* in it. If the *Aleim* could transfer their

their *Powers*, &c. with that they would transfer the Love and Service. If the Powers and Perfections could be transferr'd to any other *Substance* or *Creature*, Love and Service would as naturally attend them in that Substance or Creature; so our Author has suited this to that Mistake or Fraud.—

“ And Deity is the Dominion of God, not  
 “ over his own Body, but over Servants—  
 “ He is Eternal and Infinite—His duration  
 “ reaches from Infinity to Infinity— He  
 “ constitutes Space, Eternity and Infinity—  
 “ He is Omnipresent, not virtually only,  
 “ but also substantially : For Virtue with-  
 “ out Substance cannot subsist.” (So if  
 his *Deus* cannot act but where he is present,  
 surely a Stone cannot act but where it is  
 present.) — “ In him are all Things con-  
 “ tained and moved, yet neither affects  
 “ the other : ” And says, “ This was the  
 “ opinion of the Antients ; ” gives a mo-  
 dern *Heathen* the Preference of the Pro-  
 phets of *Jehovah Aleim*, as he does to  
 several such in the next Edition, by the  
 Name of *Antients* ; and that you may not  
 mistake what he means, refers you to *Ara-  
 tus's* Description of *Jupiter*, which he in  
 Numbers of Places expressly calls *Ether*. In-  
 deed he has cited *St. Paul*, which he did not  
 understand, and several of the *Prophets*,  
 which he could not read, and which prove



quite contrary. So they prove the Presence of his Substance, "tis allowed by  
 "all that the Supreme God exists necessarily; and by the same necessity he exists  
 "always and every where;" that is, because he cannot act but where his *Substance* is present! and to make it sure, he has given us *Pliny's* Definition of *Jupiter*, without naming him, cited at p. 179, "So that He  
 "is wholly like himself, &c." And he has given us a very strange Account of something, which, as aforesaid, he will not name but resolves to call it a subtile Spirit, p. 484, at the End of the Principia. "And  
 "now we might add something concerning a certain most SUBTILE SPIRIT,  
 "which pervades and lies hid in all gross  
 "Bodies; by the force and action of which  
 "Spirit, the particles of Bodies mutually  
 "attract one another at near distances, and  
 "cohere if contiguous; and Electric Bodies act to greater distances, as well in  
 "repelling as attracting the neighbouring  
 "Corpuscles; and Light is emitted, reflected, refracted, inflected, and heats Bodies; and all Sensation is excited, and  
 "the Members of Animals are moved at Will, namely by the Vibrations of this  
 "SPIRIT, propagated along the solid  
 "Capillaments of the Nerves from the  
 "external Organs of Sense to the Brain,  
 and



“and from the Brain into the Muscles.  
“But these Things cannot be explained in  
“few Words, nor are we furnished with  
“a sufficient number of Experiments re-  
“quisite to an accurate Determination and  
“Demonstration of the Laws by which this  
“*Spirit* acts.”

During the Time that these Authors were ejectiong *Jehovah Aleim*, and setting up their *God*, and his *Equipage*, other *Imaginers*, and they were pleased to amuse the World with *Epistles*; one who had spent his Time in the Works of the most stupid of the latest *Heathens*, and had shew'd that he had Faculties to match his Neighbours, in imagining; and if there had been Occasion in reasoning, though he says, *Tom. 2. p. 157.* “The People of the East had most beautiful and grand Ideas of the Divinity;” takes no Notice of them, sets aside the Records, Title, Deeds, Constitution of Stewards, &c. admits the modern *Heathens* for Evidence of, and so, tho' he dislikes *Jupiter*, takes him for his God, and would contest the rest. If he had from his eastern Evidence produced a true Description of the true Divinity, that would have guided him in determining all the rest: But he first ignorantly or willingly put himself under that dead Weight, then enters into a Dispute with

the Reviver of *Jupiter*, what *Powers* they should allow their new God, what *Domains* he should have, whether his *Empires* are extended, whether they should be *empty* or *full*, whether he should have any *Servants*, or do all the *Work* himself; and if they allow'd him any *Governors* or *Stewards*, whether they should be *material* or *immaterial*; whether they should come under the *Perceptions* of his *Subjects*, or whether they should be *invisible* and *intangible*; whether they were to act *mechanically*, by *Touch*, *Impulse*, &c. and move *Bodies* before them, in the same *Lines* as they themselves moved, or against all the *Rules of Mechanism* and *Perception*, without touching; for that which cannot be touched, cannot touch, so without *impelling*; by flowing out of the *Body A*, against the *Body B*, instead of making the *Body B*, go further from the *Body A*, to make *B* come nearer, or come to *A* adhere to it, or &c. They agree to go upon the same *Foundations* as their *Masters*, who could not have or come at any *Evidence*; went enthusiastically upon a *Supposition* that *Reason* was sufficient, that they could determine every *Thing* out of their own *Heads*, without any *Perception* by *Sensation* or *Evidence* from any *Records* on either *Side*; so that he, who could assert

or

or deny, and maintain, by a Jingle of insignificant Words, that any pretended Imagination, even of a *Non-entity*, which from Time to Time, was not contradictory to their Notions of their God, nor to the rest of their settled Imaginations, or could not be proved the same Way to be impossible, was to have it allowed. So two assumed a Dispute, were both of the same Side, neither of them knew any thing of the Matter, nor of the Evidence; each in the wrong almost in every Article; only contending which could produce the most likely or the most consonant Arguments. Are these to byass the Judgment of others, to invalidate real Evidence, or determine any Cause? For Example; in one Point, one says, *Tom. i. p. 24.* in Substance, that there can be no Force in Nature, does not except mechanical Force; but says, the Work must be governed by the perpetual Exercise of the Power of the Author: yet, p. 80. "The Means by which two Bodies attract each other may be, perhaps, invisible and intangible, and of a Nature different from Mechanism." The other says, *Tom. i. p. 100.* "The Gravity of Bodies towards the Center of the Earth, must be produced by the Impulse of some Fluid: " And

"And it must be the same with the Gra-  
 "vity of other Bodies, as those of the  
 "Planets towards the Sun, and towards  
 "each other. For a Body is never na-  
 "turally moved, but by another Body,  
 "which impells it by Touch." And *Tom. li.*  
*p. 101.* "I am still inclined to think, that  
 "all this is effected and regulated by the  
 "Motion of an ambient Fluid, in the  
 "same manner as Gravity and Magnetism  
 "here with us." And says, *Tom. i. p. 194.*  
 "The Cause that continues the heavenly  
 "Bodies in Motion, Fermentation of  
 "Plants and Animals, and all the Move-  
 "ments of an human Body, and of all  
 "other Animals, are not less mechanical  
 "than the Movements of a Clock." *p. 16.*  
 The other demands by what Laws of  
 Mechanism the Planets and Comets con-  
 tinue in Motion, &c. *Tom. ib. p. 197.*  
 "If Mr. *Leibnitz*, or any other Philoso-  
 "pher, can explain these Phenomena, by  
 "the Laws of Mechanism, far from meet-  
 "ing with any Opposition, he will receive  
 "the \* Thanks of all the learned World."

\* Our Author has done this, tho' Mr. *Leibnitz* could  
 not, yet so far was he from receiving the Thanks, that he met  
 with nothing but the Clamour of Opposition, unsupported  
 by the least Shew of Reason, or Argument, and personal  
 Abuses, below the Scholar or the Gentleman, from the  
 learned World.

He,



He, who had left the *Bible*, where all these are explained mechanically, and puddled among the dirty *Heathens*, who had lost the Knowledge of this, and had from them set up as wild Whims as the other, could not explain this, and thus they left every Truth undetermined. And if every two, as forward and as ignorant as these two, were one to make his Assertions, the other to make his Objections, so reply, &c. as these have done, the Disputes they begun would not be determined before *Dooms-day*: And if Death had not put an End to the Fray of these two, I dare say, it would have been subsisting now; and by this Time they would have instructed the Clergy to have proved any Point in Philosophy, Divinity, or Religion, without knowing any thing of the sacred Writings; and the Lawyers to have rejected all Records, and to have determined, by what they call Reasoning, who should have had each Estate, &c. Indeed, both Divines and Lawyers, nay, and Philosophers too, have found great Advanrage from their short Proceedings in their Education, in saving Labour, &c. It has saved them the Trouble of studying old Languages, and searching old Records, and they have far greater Opportunity to shew their Parts, their

their Talents of Inventions, &c. and to entertain their Hearers, Readers, or Clients this Way, than by producing an old Record, Deed, or &c. and thereby at once determining the Cause. *W. bliv 26 qu 19*

The Author of *Jupiter's Understanding* in six Years, in 1719, puts out another, or *second Edition* of our Author's *Optics*, with many Additions and Alterations, especially in his *Queries*; transposes almost the Whole, puts in, leaves out, &c. alters the Citations I have made from that of 1706, at p. 313, about rejecting the *Matter* of the *Names*; in this, at p. 371, he only rejects a *dense Fluid*, alters the Definition of *Atoms* in *Optics*, 1706, p. 343. He says, God created *Atoms* of different Shapes, Sizes, &c. with unalterable Properties, makes his Particles *inertes* & *mobiles*. In *Opt.* 1719, p. 407, he leaves out *inertes*, and makes them only *mobiles*; because when they stand together the Contradiction appears. That an *Atom* can have Power to stand still, and Power to move, is a double Contradiction. But he could not do without his *Vis inertiae*. So, *Opt.* by *Clark*, p. 408. It seems to me further, that these primordial Particles have not only a *Vis inertiae*, and such passive Laws of Motion

“ as

" as necessarily arise from that Force; but  
 " also that they continually receive Mo-  
 " tion from certain actuating Principles;  
 " such as is that of Gravity, and the Cause  
 " of Fermentation and the Cohesion of  
 " Bodies." I mentioned this above, till  
 Somebody tells me who or what it is that  
 gives these active Principles, and how they  
 are given, I can say no more. Indeed he  
 has accounted for his *vis inertiae*, by his  
 never-failing Argument *Necessity*. *Opt.*  
*p.* 373, he retains his *incorporeal God*, re-  
 mains unwilling to own the *Names*, says,  
*p.* 75, " In what Light consists, nor what  
 " it is, nor by what kind of Force it is  
 " refracted, I determine not."—Yet, by  
*Queries*, *p.* 334, " Are not the Rays of  
 " Light very small Bodies?" And, though  
 he was shewed how they move, expressed  
 by the *Hebrew*  $\text{מפרץ}$  explained in the 2d  
*Part of M. Principia*; yet he would not  
 understand it. *Opt.* by *Clark*, 1719. *p.* 367.  
 " But, how it is possible, that two kind  
 " of *Aethers* can be diffused thro' all Space,  
 " one of which acts upon the other, and  
 " by consequence is re-acted upon, with-  
 " out mutually retarding, shattering, dis-  
 " persing and confounding one another's  
 " Motions, is not to be conceived." In  
 exhibiting Experiments of *Attraction*, *po-*  
*lished*

*lished Bodies adbering, &c. in Aer and in Vacuo*, he says, *Opt.* 1719. p. 398, "And of all these Experiments, (which were tried before the Royal Society) the Success was the same, whether they were made in *Vacuo*, or in the open Air: Wherefore, they by no means depend upon the Weight or Pressure of the Atmosphere." Yet, he gives up his *Vacuum* that all depended upon, and his *All* with it, and says, *ibid.* p. 350. "Is not this exterior Heat conveyed thro' the *Vacuum*, by the Vibrations of a certain Medium far more subtle than Air; which Medium, after the Air is drawn out, remained yet in the Vacuum?" He has allowed *Pressure*, and given up *Elasticity*, by allowing the *Fluid* to pass thro' the *Pores*, and he shews that the *Resistance* in their *Vacuo* to the Motion of *Light* is as great as that in the *Air*. *Opt.* 1721. p. 237.—*For the Reflection is as strong, or stronger, when the Air is drawn away from the Glass (suppose in the Air-Pump*

\* So his *Vacuum* may be full of this Medium, and be still a *Vacuum*, and in this Sense we allow a *Vacuum*, and they may allow a *Plenum*; for in fact they are the same. When the gross Air is drawn out of the Receiver, the Light or *Aether* (this Medium of his) enters through the Pores of the Glass, and fills the Receiver; which is then as full of Light or *Aether*, as it was before of grosser Air.



invented by Otto Gueric, and improved and made useful by Mr. Boyle) as when it is adjacent to it. He has now put his *Æther*, not only in his small *Vacuum*, but in his great *Vacuum*, made it his *Agent*; attributes all, his *Gravity*, *Attraction*, &c. to the *elastick* Pressure of his *Æthereal Medium* to *Jupiter*, renounces his dense *Atmosphere*, which, in *P. N.* 1713. p. 480. retarded the Motion of his *Comet*, and none of the Fools, who think there is no Intelligence, but that this System is governed by *occult Qualities* in *Solids*, could understand that he has drop'd them all; indeed he was at a Difficulty to frame his *Medium*, so that it shall not resist the Motion of *Bodies* in it, but forward them: As he had it from me, I'll help him out. This is his *Substance*, without which *Virtue* cannot subsist, and is every where, and resists not, but moves the Orbs, p. 351.

" Is not this Medium much rarer within  
" the dense Bodies of the Sun, Stars, Planets and Comets, than in the *empty celestial* Spaces between them? And from  
" these Bodies, even to great Distances,  
" doth it not grow perpetually denser and  
" denser; and by that means cause these  
" great Bodies to gravitate towards each  
" other, and every one of their Parts to  
" gra-

" gravitate towards the Bodies; namely  
 " by every Body endeavouring to recede  
 " from that Part where the Medium is  
 " denser towards the Parts that are rarer?  
 " For if this Medium be rarer within the  
 " Body of the Sun, than at its Surface;  
 " and rarer at the Surface than at the  
 " hundredth Part of an Inch from the  
 " Body of the Sun, and rarer there than  
 " at the fiftieth Part of an Inch from its  
 " Body, and rarer in this last Place than  
 " at the Orb of *Saturn*: I see no Reason  
 " why the Increase of Density should stop  
 " any where, and not rather be continued  
 " thro' all the Distances from the Sun to  
 " *Saturn*, and beyond. And though the  
 " Increase of this Density may, at great  
 " Distances, be exceeding slow, yet if the  
 " elastic Force of this Medium be exceed-  
 " ing great, it may suffice to ~~MUSE~~ Bo-  
 " dies from the denser Parts of the Me-  
 " dium towards the rarer, with all that  
 " Force or Impulse which we call Gra-  
 " vity." If ~~P~~ from this would  
 strike Attraction, Gravity, &c. out of his  
 Books, and put in Impulse by *Æther*, they  
 would in many Places be true, and bear  
 Reading. Our Author calculates its *E-*  
*lasticity, Rarity, &c.* He own he knows  
 not what it is, in *Opt.* 1721. p. 326,  
 " For

"For I do not know what this *Æther* is." So *Opt.* 1721. p. 327. "This *Æther* (for so I will call it.)" So speaking of his *Deus, Princip.* 1713. p. 483. "We know not the Substance of any thing—and much less have we any Idea of the Substance of God." Because he thinks this Watch will need the Finger, and want to be repaired and set right, cited above at p. 188. I shall shew there will be no Occasion for that.

As it had been necessary that Men should believe in a God who could not punish; so about this Time, in order to be sure, it was necessary, that it should be believed that there was no God; and that those who arrived to that Perfection, should have some Consolation; so *Pantheisticon* was ordered to be composed and published, which was performed in 1720. *Toland* was all along hired, and maintained by five or six of the Party and Contributors, as I have been well informed *Pere Simon* was. I know he handed out the Book, and I believe he writ some Parts of it, because he had some Learning, and more loose Humour than any of them; what their Design was needs no proving. He pursued two Ends to serve the Interest of that Church, of which

he was a Member, as *Pere Simon* did, and to get his Bread. So he writ not with that sort of Spirit, or View, or Care, which was in those who employed him. He has carried the Matter too far, and uncovered their Nakedness; shewed that their *Patriots* were not *Atheists* out of Wisdom, but out of Ignorance, and exposed the Intentions of his Masters, not only in that Point, but in what they pretend to call their *moral Principles*, and has shewed they had, nor have none. Indeed there appears to be other Hands in the respective Parts of this Book, the *Physician*, the *Anatomist*, the *Mathematician*, the *Astronomer*, the *Naturalist*, &c. and indeed *Mathematicians* were very serviceable in making Calculations, and Demonstrations of the immense Advantages; and I know there was a *Physician*, and a *Patient* of his a *Divine*, who were very serviceable in their respective Stations, in the then Circumstances in prescribing proper Doses even to the very last. The Authors of this Book have discovered a Secret which the World has not taken Notice of, and which is highly necessary for them to know; they have produced some, and asserted others of the Opinions of the very Set of Men;

nay,



may, of most of the very Men, and the very Set of Books, and several of the very Books from which the *Reviver* of *Jupiter* and our *mathematical Author*, took their God or *Deus*, and others such of each to prove that those very Men had no Evidence of any God; and believed there was no intelligent God at all; and it appears that they gave us a true Account of the Judgment and Sentiments of those Men; and tho' it be true to a *Proverb*, that a Man should not be hanged for being a Fool; they have shewed the Principles of these Men so plainly, which was to have no Superior, to conform to any Religion, Laws, Oaths, &c. but be bound by none, and the Consequence of propagating them, that they have thereby shewed the Wisdom of the *Heathen* People, who because they could not live safely, stoned such Men, and the Justice of the *Heathen Emperors* and *Kings*, who put such to Death, because they could have no Security from such; and if their Doubts or Notions had prevailed, all must have gone to *Anarchy* or a *Commonwealth*, as it always did, when and where they neglected to cut them off.

Notwithstanding the Design, the Blasphemy, citing known Falshoods, &c. this

Book is an honest fair Account of the State of the *Wifemen* of the later *Heathens*, as I have shewed in gross; and if a few proper Notes were inserted, it would be the most useful human Book for Youth to read; of any that I know extant; would be an infallible Antidote against Atheism. These say nothing against the *Trinity* we worship, nor against the Religion we profess, they shew the absolute Necessity there was for Revelation, even to prove we are not Brutes; and by that they did, shew the infinite Value of it; and likewise shew that the *Rulers* which God appointed, obey him and do all the Work here. It shews that the thinking *Heathens* after the *Confusion of Tongues*, from the Eldest to the Latest, as well those that pretended, that there was Knowledge in the Air, as those who asserted there was none, had each set private Meetings, to confer about Points or Opinions which they durst not mention publicly, which they were doubtful of, or ignorant in, relating to Divinity or Philosophy. *Pantheist. p. 77. Ammianus Marcellinus, B. 19. c. 9.* "For as formerly the Druids, Men of an exalted Genius, kept together in Societies, (as the Authority of *Pythagoras* decreed) and

“and employed themselves in Questions  
 “concerning deep and abstruse Matters;  
 “in like manner the Fellows of the So-  
 “cratic Society pursue diligently the very  
 “same Studies which rendered the Druids  
 “and *Pythagoreans* so famous. Each  
 “instituted Societies. Yet our Members  
 “do not implicitly admit all their Te-  
 “nets: Where they depart from Truth,  
 “there we depart from them.

The Writers of all Sides have imposed upon Mankind, and none of the Parties who have produced Evidence from these Men, have ever stated the Case, or shewed what State they were in. The Authors of this Book have shewed they pretended to no Revelation (except you will allow their Oracles or Observations from the Heavens, or, &c. to be such to those who supposed an Intelligence.) They pretended to no other Knowledge, nor even to any intelligible Tradition from Antiquity, nor any but from what they saw, or told one another; they knew nothing that there was any Being, or System before this, nothing of *Jehovah Alem*, or of what had been revealed to the *Jews* about the Creation, Formation of the *Names*, *Earth*, &c. so they knew nothing of their Beginning. They knew nothing of

the Knowledge of the *Heathens* who lived before the Confusion of Tongues, they could have no Books to convey it to them; and 'tis very remarkable that it was not in the Power of the Devil, by his Oracles, or any other Way, to restore that Knowledge to them; they knew nothing of Eternity, nor meant they any thing by the Word, as is shewed from *Ocell. Lucan.* cited by the *Reviver of Jupiter*, in his *Demonstr. Exc.* p. 62, *That the World must needs be Eternal without Beginning or End, because both its Figure and Motion are a Circle, which has neither Beginning nor End. So Pantheist.* p. 6. *Zeno*——*Stob.* Physical Eclogues, "Every thing is made out of the Universe, and the Universe of every thing." p. 8. *Diogenes Laertius*, in his *Proem. Sect. 5.* "All Things are made of one Substance——and are resolved into the same again."

They have shewed that these *Heathens* universally agreed that the *Fire, Aether*, or the *Air*, in its several *Conditions*, was continually in *Circulation*, and that the *Power* was in them, that they acted, and as they knew nothing of *Mechanism*, they supposed the *Powers innate*, and that the *Earth, Water, &c.* were *passive*. *Panth.*



p. 36. "When it is once known, that—  
 "Jupiter signifies the circumambient Air:  
 "These Things, I say, being well under-  
 "derstood, all the rest will be easily ap-  
 "prehended, &c." p. 8: "It is God;  
 "whom, if you please, you may call the  
 "MIND and SOUL of the UNIVERSE."  
 p. 60. Cicero's Academical Questions, B. I.  
 c. 6, 7. — "Which Force or Energy  
 "they call the SOUL of the World, and  
 "say, that this same is that perfect MIND  
 "and WISDOM which is named GOD."  
 p. 59. "Of these Qualities some are Prin-  
 "ciples, and some Compounds. The  
 "Principles are simple and uniform; the  
 "Compounds are various and multiform.  
 "AIR, FIRE, and WATER and EARTH  
 "are Principles: From these arise the  
 "Forms or Frames of Animals, and such  
 "Things as spring out of the Earth. There-  
 "fore these are said to be the first Seeds  
 "and Elements, of which AIR and FIRE  
 "have the MOTIVE and EFFICIENT  
 "Power; Water and Earth are Passives and  
 "Recipients." *Pantheist.* p. 13. —  
 "ἡὺς ὅτις πάντων ἰσχυρότατος. — Fire is  
 "the universal Ruler, (says the Author  
 "of the Book concerning Diet, B. I.  
 "Sect. 11.) who disposes every thing  
 "according to Nature, without any Noise  
 "or

"or Bustle, as to Sight or Feeling : In It  
 "is Soul, Mind, Prudence, the Means of  
 "Increase and Decrease, the Power of  
 "Motion: It is the Cause of Sleep and  
 "Waking: It governs All in All, both  
 "terrestrial and celestial Operations, by a  
 "perpetual Motion. It is *Horace's* Par-  
 "ticle of divine Air; *Virgil's* Spirit in-  
 "wardly nourishing and actuating, the  
 "heavenly Origin, the dignious Vi-  
 "gour, &c. and whatever other Name  
 "he may make use of." *Pantheist.*

p. 61. *Of the Qualities of the Soul.*  
 "MODE.

"Let us Celebrate the Heavenly Foun-  
 "tain of Souls, which diffuses itself thro'  
 "Great and Small.

"MODE and ANSWER.  
*Virg. Georg. B. 4. v. 220.*

"Hence some have thought

"That Bees partook of this Ethereal  
 "Draught

"And Mind Divine: For God his influ-  
 "ence throws

"Thro' Earth and Sea and Heaven, thro'  
 "all he goes:

"Hence spring the various Race of Beasts,  
 "hence Men,

"And all that Nascent draw the soft Air in  
 "And thither do they all return again

"Death

“Death has no Place, alive they upwards  
 “Mig with the Stars and their congenial  
 “and “Sky.”  
 There is something that seems unaccountable, that my Partner (*Woodward*) should lend *Toland* Books to furnish Materials for this Book; that after it was published, he should receive his constant Visits, and cry up his Performance, particularly because he had discover'd that their Ancients had Sentiments for themselves, but only believ'd, and conform'd, and worship'd in Appearance; and that they write what they did not think; when he had not only struck off *Gravity*, the *Power* he had pretended to assert, and given the *Agency* to the *Air*, but ridiculed his pretended Discovery and Scheme. As *Pantbo* p. 31. “That these  
 “remains are the real Bones, &c. of Fishes  
 “and other Animals has been fully proved  
 “after several Trials and Experiments by  
 “the learned Dr. *Woodward*, a Man as  
 “sharp sighted as a *Lynx* in these Studies,  
 “and who has upon that account deserv-  
 “ed well of the learned World -- but  
 “that did not happen by any universal  
 “Deluge, which there never was while  
 “the Globe was in being.”

And

And there is something seemingly as strange that our Author should be constantly at *Toland's* Lect, not only for a long Time before he writ this Book, but for several Years after, till the Time of his declaring himself a *Christian* and Death; after he had not only, as you see, given the *Power* to the *Air*, but in express Words rejected what all our Author's Calculations and Book seem to be founded upon, *Panth. p. 11.* "Our Design does not permit us to dispute about the mutual Attraction of the Globes, or the Arguments for a Vacuum which are produced by Philosophers of no mean Fame. He who has any Pleasure in these sorts of Things, may consult the great NEWTON." But perhaps this Mystery may be explain'd; this might be done by Consent: Because you see, as above cited from *Panth. p. 13.* by him from *Lib. de Diata*, he has confirm'd our Author's last *Agent*, the *Aether*, if not *God*, the sole *Agent*, that it moved the *Orbs*; and he has ascribed to the said *Aether* what our Author ascribes to his *subtile Spirit*, which gives Animals *Sensation*, and does every Thing in them, &c. cited at p. 160. and somebody has improved it vastly. *Panth. p. 12.* "The Act of



“ of THINKING is by no means to be pas-  
“ sed over here; which is a peculiar Mo-  
“ tion of the Brain, the proper Organ of  
“ this Faculty: Or perhaps some part of  
“ the Brain continued from the spinal  
“ Marrow and the Nerves with their  
“ Membranes is the Seat of the Soul, and  
“ the cause of that Motion which performs  
“ Thinking and Sensation, and which ac-  
“ cording to the various Structure of the  
“ Brain in the different Species of Ani-  
“ mals, are wonderfully varied. We  
“ do not treat here of the other Motions  
“ of the Body performed by means of the  
“ Nerves. The Ethereal Fire surrounds  
“ every thing and consequently is Su-  
“ preme, permeating every thing, and  
“ consequently most intimately united, of  
“ which a culinary Fire gives an analo-  
“ gous, and imperfect Idea: This Æther  
“ I say (by a surprising Structure of the  
“ Brain adapted to that purpose, and by  
“ exterior Objects acting there thro’ means  
“ of the Nerves, and exciting various Ima-  
“ ges) regularly performs the whole Me-  
“ chanism of Perception, Imagination,  
“ Reminiscence, and of enlarging and di-  
“ minishing our Ideas. For there is no  
“ thing but this Fire, which is swifter than  
“ Thought, and far more subtile than all  
“ other

"other Matter, that can run thro' the  
 "stretched Strings of the Nerves and  
 "agitate them in different manners, ac-  
 "cording to the several different Impres-  
 "sions which Objects make upon them:  
 "For this *Æther* vivifies, and sweetly  
 "moves: Does not burn like common  
 "Fire, does not dissipate, nor destroy the  
 "Parts." [This before the Citation from  
*De Diæta, Lib. v. § 11. &c.* and after]  
 "The Animal Spirits of the Moderns  
 "with which they fill the Nerves, are  
 "only empty Words unless they mean  
 "this *Ethereal Fire*. In what manner  
 "Images and Ideas are formed in the Brain  
 "(which as it is a corporal Organ, and  
 "vastly complex, nothing but what is  
 "Corporal can act upon it and produce  
 "them) is clearly treated of in the second  
 "book of *Esoterics* or *Internal Doctrine*,  
 "where it is demonstrated that all our  
 "Ideas are Corporal, &c." *quæ hinc illinc*  
 "I have sufficiently shew'd that the *The-*  
*ists* among these later *Heathens* attributed  
 every Thing to the *fluid Substance* of the  
 Heavens, the *Names*, which the sacred  
 Scriptures attribute to the *Essence* of the  
*Alcim*, (except acting where it is not pre-  
 sent) make it *uncreated, eternal*, possess'd  
 of *Life*, infinite *Wisdom*, *Will*, *Power* of  
 Motion,

*Motion*, not of the whole, but of every Part within it self, by *Circulation*, and of forming and moving every Thing, for Part of other Matter in it, so Power of framing, giving Life, Sense, and Motion, to Creatures, yet that it was present every where, had no Form, except round, but conform'd to every Thing, fill'd all Space, or constituted Space, pervaded all Things, and acted in every Part, or Place, attributed the Motion of the Orbs to it, sometimes to seven, which they call'd inferior Intelligences, call'd it sometimes *Substance*, sometimes *Mind*, sometimes both, sometimes *Ether*, *Jupiter*, *Jove*, *Deus*, sometimes *one*, sometimes *three*. These Authors of *Pantheisticon*, as I have shew'd, have prov'd and allow'd that all the Work in this System is perform'd by *Fire*, *Light*, *Spirit*, or *Ether*, and have likewise proved that these very Men who in their Writings frequently used the Terms of *Mind*, *God*, &c. believed the *Air* had no Perception or Knowledge in it, and though it had no Knowledge in itself that it supplied the Use of the Soul, and by acting upon the Organs of the Body, as the Brain, &c. it not only gave Perception, but Intelligence, &c. to brute Men, and the whole Design of the Authors of this

this Book, is to make Men think now, as these Brutes did then. The Divines who have neglected the sacred Books, and studied these *Heathen* Books, have pretended that these *Heathens* knew the true God; and have frequently produced these Authors to prove that there was a God, till the *Reviver of Jupiter*, our *Philosophical Author*, and others assted them, have taken their God, or what they knew assted here, for the true God; and either for some secret Reasons were wilfully blind, or had not Sense to know that by producing this Evidence, and setting up this God, they were setting aside *Jehovah Aleim*. For if we allow these Attributes to the *Aether* or *Air*, and that it performs not only all the Actions in this material System in the Body, but also in what we call the Mind; that would be something like a God, but not *Jehovah Aleim*, and we should be real Brutes, and not Men. These Authors of *Panthéisme* have honestly and plainly shew'd you that, notwithstanding these *Heathens* use the Terms of God, &c. in their publick Writings, they thought there was no God; that is, no Knowledge in the *Air*, and they knew nothing of any other; and it was not to the *Jews*, but to such as these, that



that the Gospel brought Life and Immortality to Light.

Our Philosophical Author has produc'd the Evidence of these *Fleashers*, to prove that their God constituted Space, and that there are Powers in Matter. He had not Sense to see, or Honesty to own, till the last, and then not fully, and clearly, that their God was a *fluid Substance*, and filled all Space; nor to distinguish in what Sort of Matter the Powers were; but dream'd of *Virtue* in, and issuing out of *solid Matter*, or from he knew not where. Indeed such Powers would serve the Turns of *Atheists* best, because they can not be *mechanical*. These Authors of *Pantheism* shew, that these very *Heathens* affirm'd constantly, that though they did not believe there was any *Mind* in the *Air*, it was that they out of Fear were forced to call *Mind*, *Jupiter*, &c. And that the Power was in *Fire*, *Light*, and *Spirit*, or the *Æthers*, which is true, and fact. *Moses*, &c. shew, that the *Altim* made them a *Machine*, and they act as such upon other Matter.

Those who could not see through the Ignorance of those Men, and their Writings, and have had a Mind to be *Atheists*, have produc'd the Writings of these *Fleashers*.

then

then Authors to prove there is no God; not to prove that those of them who looked most strictly into this Affair, from the Reasons I have assign'd, and from the uniform Motion of this *Machine*, concluded justly, that there was no Mind or Knowledge in the whole, or in any Part; that they knew not the Mechanism in the Air, so concluded that it was something like *Nature*, *Necessity*, *Fate*, or *Destiny*; which they also divide into *three*, which carried on the Motions of the *Agents*, and their Effects, upon the Patients; such as *Motion of the Orbs*, *Ereuation*, *Dissolution*, and the whole Affair; so no God, that is, no Mind, no intelligent Spirit, in the Air, which saw, understood, and directed this System, which is all they meant. As *Pantboist* p. 61. *Civ. Academic Questions*, B. I. c. 6, 7. "That Cause, which  
 "acted chiefly in the Heavens, and regulated the celestial Motions, they called  
 "PRUDENCE or PROVIDENCE; that which  
 "acted upon Earth, and administered to  
 "the Wants of Men, they sometimes called  
 "NECESSITY; and because nothing could  
 "happen otherwise, than according to the  
 "stated Laws of this natural Cause, they  
 "termed it the FATAL and IMMUTABLE  
 "CONTINUATION OF ETERNAL ORDER;  
 some

" Sometimes they gave it the Name of  
" FORTUNE ; seeing that it produced many  
" unforeseen and unexpected Events : And  
" this Confusion was occasioned by the OB-  
" SCURITY and IGNORANCE of CAUSES."

*Toland* has been so honest as to shew  
throughout, and particularly from *Tully*,  
cited *Panth.* p. 83. too large to be copied,  
that they knew nothing, neither of them-  
selves, of God, of Nature, of Religion,  
or, &c. and the Fraud and Villainy of those  
who set *Toland* to work, lies in producing  
the Writings of these Brutes to impose upon  
ignorant People, and make them believe  
that they prove, or attempted to prove,  
that there is no God at all, no *Jehovah*  
*Aleim*. These Things, though ignorantly  
told, are true in Substance : This *Machine*  
carries on material Things in a constant  
Series, that is conform to the Scriptures,  
and ought to be believed, and confirms the  
Evidence of the Being of the *Aleim*, &c.  
These Writings can be applied to no Evi-  
dence, but what they say that these Men  
saw things go on as we see them, and  
knew not the Causes ; unless you will al-  
low that this is Evidence, that Men cannot  
come to the Knowledge of such Things  
by Observation, Appearances, &c. with-  
out Revelation, and Numbers of such na-  
tural Inferences.

Those who believed the Tradition of the Imaginations I have shewed, that there was Knowledge in the *Names* the *Æthers*, supposed some future State and themselves accountable; and that they were to perform Conditions which would induce these knowing *Agents*, to make them happy; and if not, they were to be miserable: Which is enough in gross, without entering into their *Creed*. And this made it safe for Men to live among such.

Those who could see no Sign of Knowledge in these *Agents*, saw no Sign of Futurity, or of any Reward or Punishment, judged it was best for them to support themselves in that miserable State, as well as they could, by these Meetings, &c. and as far as it was in their Power to live without Thought, and give themselves no Trouble about Hopes or Fears; yet had the Impudence, while they were making themselves without Souls, so Brutes, to look upon those who thought otherwise, as a *Herd* which thought not, but followed their Leaders, (as our *Philosophical Author* called those who believed regularly *Vulgar*) and these thinking Fools called those poor Creatures, who had been brought into that State by such, and who though they had no Help, hoped they had Souls, and



and that there was an intelligent Being, who would preserve and reward them, the *Vulgar*, the *Herd*, &c. *Panth.* to the Reader, *Seneca* of a happy Life, ch. 1. "Nothing is more to be endeavoured, than not like Cattle to follow the preceding Herd: Going not where we ought to go, but where we see others go—We shall be cured, if we only separate from the Herd, &c." *M. Tully* of Divination, B. 2. ch. 39. "What is so great, as to think or relish nothing that is vulgar, &c?" And called all the received Notions of, and about this or these Intelligences, and the Methods of coming at the Knowledge of their Wills, and all the Hopes, Fears, Prayers, Services, &c. of those who imagined there was a *Mind* in the *Air*, Superstition, and to free themselves from Fear. *Panth.* p. 51. *Cicero* of Divination, B. 1. ch. the last, "I value not a Nut the *Marsian* Augur, the Village *Aruspex*, the itinerant Astrologer, the Conjecturer of *Isis*, the Interpreter of Dreams; for they are none of them Divines, either by Art or Science, but superstitious Prophets, and impudent Diviners; such as are either Fools or Madmen, or pressed by Poverty: From those whom they promise Riches, they

“ at the same time beg a Farthing: Let  
 “ them deduct the Farthing from the  
 “ Riches they promise, and return the  
 “ rest.”

*Panth.* p. 57. *Cicero*, in his Oration  
 for *S. Roscius*, of *Ameria* in *Italy*, ch. 24.

MODE.

“ Do not imagine (as you often see in  
 “ Plays) that those who have committed  
 “ any wicked or impious Fact, are haunted  
 “ and frighted by FURIES, with burning  
 “ Torches in their Hands. No; it is  
 “ every one's own Frauds, and inward  
 “ Terrors, which vex and disturb them;  
 “ 'tis their own Guilt which haunts them,  
 “ and drives them to Madness; 'tis their  
 “ own evil Thoughts and Consciences that  
 “ affrighten them. These are the domestic  
 “ Furies of the Wicked, which daily haunt  
 “ them.” *Panth.* p. 69.

MODE.

“ In the mean time attend.”  
*Cicero* of Divination, B. 2. ch. the last.  
 Superstition is spread through the World,  
 has got the better of the Understanding  
 of most Men, and holds their Weakness  
 in Subjection; which is taken notice of  
 in the Tracts on the Nature of the  
 Gods, and this is a chief Part of my  
 present Subject, [which is Divination]

“ and

“ and it would be of great Benefit to  
 “ ourselves and our Posterity, could we  
 “ thoroughly root it out; nor would  
 “ Religion (which I desire may be duly  
 “ considered) be at all endangered by  
 “ its Fall: For it is the Part of a wise  
 “ Man to defend the Institutions of his  
 “ Ancestors with the Rites and Ceremo-  
 “ nies: That there is a certain excellent  
 “ and *eternal Nature*, which Mankind  
 “ ought to look up to and admire, the  
 “ Beauty of the World, and the Order  
 “ and Harmony of the heavenly Bodies  
 “ force the Confession of. Wherefore,  
 “ as RELIGION, which is joined with the  
 “ Knowledge of NATURE, ought to be  
 “ propagated; so ought every Root of  
 “ SUPERSTITION to be dug up, and cast  
 “ away, &c.” The Fraud, and Malice,  
 and the stupid Ignorance of those who put  
*Toland* upon this, to expose Revelation,  
 or any of the *Articles* of the *Creed*, or  
 the Service in our *Church*, and debauch  
 unthinking People, appears evidently; be-  
 cause the Scripture is full of Laws to de-  
 stroy such People, and to root out those,  
 and all such Notions and Practices, and of  
 Arguments, Threatnings, and Examples  
 of Punishments, to deter others; and they  
 are read in the *Church*. And there are



Laws there, as strict against those who thought and acted, as those *Heathens* he cites and names, so against his Masters and him, and the *Herd* that follow them; and if we had as much Zeal for the Honour of *Jehovah Aleim*, as the *Jews* sometimes had, nay, even as the *Heathens* who believed there was Intelligence in that which acted, the *Air*, we should, as they did, wherever we meet them, stone them. The Devil has set up false *Aleim*, a *Deus*, and *Creatures*, a *Pan*, false Spirits, false Prophets, false Miracles, false Revelations, false Scriptures, false Doctrines, false Teachers, false Qualifications, false Atonements, false Intercessors, Purgatory, their own Righteousness, the Morality of the *Heathens*, so false Terms of Salvation. Are not all these Proofs that there are Truths which he and his Disciples labour to evade? Does false Money hinder People from taking *Sterling*.

As they acknowledge no superior Being, so they were, or are under no Tie; they were at liberty to profess one thing, and act another, to think one thing and profess another publicly; so they might keep fair with *Kings*, and what they call the *Populace*, not promulgate their Sentiments publicly, but conform to the  
Con-



Confession, Worship, and Ceremonies in Use, and debauch the Ignorant privately, for fear of being judicially put to death, or stoned, to take any Oaths, or Tests which were for their Advantage; fear nothing but Death by human Laws, or the *Populace*.

We have Accounts, that several of the Chiefs of this Set of Men were put to death; and very strange Accounts of the Reasons and of their Characters; the best Way to shew both, is to give you one of their Creeds, who had been recommended to be, and had been Schoolmaster to an Emperor. *Parker's Essays*, p. 240. " See how greatly *Seneca* has expressed himself in his Natural Questions, B. 2. ch. 45. " It is not *Jupiter*, such as we view in " the Capitol, armed with Thunderbolts, " which we worship, but the Guardian " and Governor of the Universe, the Soul " and Spirit, the Lord and Maker of this " mundane Frame, whom every Name " and Attribute suits. Will you call him " Fate? you will not err; for he is *That* " on which all Things depend, the Cause " of Causes. Would you name him Providence? you will say right; for it is " he, by whose Care the World is provided for, and supported so as to perform

“ all its Operations. Would you call him  
 “ Nature? you will not do amiss; for it  
 “ is he from, and of whom all Things  
 “ proceed and have their Natures, and by  
 “ whose Spirit we live. Would you call  
 “ him the Universe? you will not be mis-  
 “ taken; for he is All in All, the Whole  
 “ and every Part, sustaining himself by his  
 “ own Power and Energy, &c.” I shall  
 give you their Apology, because it shews  
 you the Opinion the believing *Heathens*  
 had of them, much more what we ought  
 to have of them, shews none of them  
 are to be trusted in any thing; it shews  
 you how they treat other People, and  
 he has shewed you plainly what is meant  
 by *Moderation* in Religion, that 'tis his  
 Religion. It shews you how People  
 treated them formerly; and gives you no  
 Reason why Men should not do so now;  
 but that such Stuff as his, and such like  
 Books which he stupidly calls Learning,  
 grows where they do not treat them so;  
 where Learning and Knowledge grow,  
 such Stuff cannot grow. *Panth. p. 78.*  
 “ But perhaps it may be objected to the  
 “ *Pantheists* \* as a Fault, that they have  
 “ a double Doctrine, the one External  
 “ (*Exoterical*) namely or popular, ac-  
 \* Or Men of all Religions.

“ com-

“accommodated to the Prejudices of the  
“Vulgar, or to such Opinions as are pub-  
“lickly received for Truth; and the other  
“Internal (*Esoteric*) or Philosophical,  
“agreeable to the *Nature of Things*, and  
“consequently strictly conformable to  
“Truth: And that this secret Philosophy,  
“naked and entire, stript of all Disguise  
“and Subterfuge, they communicate (with  
“Doors fast shut) only to Friends of  
“known Probity, Prudence and Capacity.  
“And who is there, unless he be ignorant  
“of human Nature and the World, who  
“can doubt but that they in this act  
“wisely? The Reason is obvious. No  
“Religion, no Sect can bear to be con-  
“tradicted; to have their Doctrines ac-  
“cused of Error and Falsity; its Cere-  
“monies of Vanity and Foolishness. It  
“will come from Heaven to them, though  
“it favours strongly of the Earth; they  
“are divine, (if you'll believe it) and ab-  
“solutely necessary for the Conduct of  
“Life; although they appear plainly to be  
“human Inventions, and moreover are  
“empty, needless, and very often mon-  
“strous Whimsies; nay, many of them  
“are destructive of the common Safety  
“and publick Tranquility, as daily Ex-  
“perience shews. Among such various  
“and

"and different Opinions; if all of them  
 "may not be supposed false; yet but one  
 "of them can be true; which *Tully*, B. I.  
 "ch. 6. of the *Nature of the Gods*, hath  
 "sharply remarked. Upon which Ac-  
 "count, the PANTHEISTS, as they have  
 "Reason, behave with regard to doating  
 "and obstinate Men, in the same manner  
 "as Nurses do with their lispings Charges,  
 "who fondly imagine themselves to be  
 "Kings and Queens, and that they are  
 "the only Darlings of their Parents, and  
 "are looked upon by others as wonder-  
 "fully pretty and witty. They who do  
 "not humour Children in these Trifles;  
 "are disagreeable to, and hated by them.  
 "And they who do not exactly tally with  
 "the Opinions of weak Men, who are  
 "but Children of a larger Size, become  
 "abominable to them, and are evilly  
 "treated by them; nay, Matters proceed  
 "so far, that such are judged fit for no  
 "Company, nor proper Objects of the  
 "common Offices of Humanity; they  
 "would interdict them the Use of the  
 "common Necessaries of Life, while they  
 "live, and damn them to eternal Punish-  
 "ments after Death. And since Super-  
 "stition is always of the same Mettle,  
 "though it doth not always keep the  
 "same



" same Edge ; and since no wise Man will  
 " undertake to root it entirely out of the  
 " Minds of all Mankind, which is a vain  
 " and impracticable Attempt, he will yet  
 " do all he can, and which is the only  
 " Thing remains to be done, to pull out  
 " its Teeth and cut its Talons, that this  
 " worst and most pernicious of all Mon-  
 " sters may not every where hurt at plea-  
 " sure. It is to Princes and Statesmen,  
 " of this Disposition of Mind, that we  
 " owe all the RELIGIOUS LIBERTY, which  
 " is any where this Day enjoyed, to the  
 " great Emolument of Letters, Com-  
 " merce, and civil Concord. To Super-  
 " stitions, or pretended Devotionists, I  
 " say, to Hypocrites, or Men timorously  
 " pious, are owing Discords, Rebellions,  
 " Fines, Rapines, Pillories, Imprison-  
 " ments, Banishments, and Deaths. Hence  
 " it becomes necessary TO SPEAK ONE  
 " THING IN PRIVATE, AND ANOTHER  
 " IN PUBLICK ; this was the Way of the  
 " Antients, though not confined to them,  
 " for, to speak the Truth, this is more in  
 " use among the Moderns, though, ac-  
 " cording to their own Principles, they  
 " don't chuse openly to justify it.  
 " Their whole Scheme (notwithstanding  
 " that they will always be Courtiers, that  
 " they

they may effect their Designs,) is founded in Rebellion, in renouncing all Allegiance to any *King*, that is the only Article in their *Creed*, *Panth.* p. 66.

## MODE.

"It is better that none should COM-  
MAND, than that any one should Serve.

## ANSWER.

"One may live honourably without a  
SERVANT, but there is no living at all  
with a MASTER.

## p. 67. MODE.

"Hear therefore O most worthy  
EQUALS.

There are many other Things to be observed in this Piece; but for the present, Pray are not these pretty Fellows to take a *Creed* from? *First*, Who knew nothing at all. *Secondly*, Who acted and writ contrary to what they thought. *Thirdly*, When you know what they thought, a Man who has any Soul, would wish he had never *been*, rather than be in their Case, and for want of Information, while he lives be forced to think as they thought. This produced that which our Fools call Bravery among the *Romans*, &c. who dispatched themselves.

selves. To produce that here *Cato* was writ and acted, and this Cause every Day produces its natural Effects; and I, without pretending to be a Prophet, may easily foretell how it will end.

But to return to the Reviver of *Jupiter*; he also, the Maker of that imaginary Being he calls *Christ*, allows him to reign and rule here; yet about this Time, when there was an Opportunity to play another Game to serve a Turn, another took away his Rule here from him, and he and our *Christ*-Maker, played the Game and laughed at it.

In the Year 1724 as aforesaid, I published the first Part of *M. Principia*, wherein I shew'd how the sacred Text was descriptive of the Formation, &c. of every Thing in this System; so of the Flood, Reformation, &c. and that every Thing in the Formations or Courses of Things was done by the Expansion and Impulse of this Fluid; ridiculed Gravity, Attraction, and all Properties in Matter. In the Year 1725, the Essay to the Natural History of the Bible, wherein I shew'd the Contest between *Jehovah Aleim* and the *Heathen*, about these Agents, and their Powers, that they were only mechanical, and that he controlled them, charged the  
Moderns

Moderns with borrowing their Calculations, &c. from the *Chaldeans*, and charged our Author with attempting to dispossess the *Aleim* and their *Agents*; tho' in short Heads as intelligible to them as this is to the Publick.

Our Author, next Year, in 1726, prints his Third Edition of *P. N.* leaves out the Story of the *Babylonian* Observations, retains his *Deus*, gives us its Signification from *Pocock's Arabick*, and several *Hebrew* Texts, which are every one falsely construed; the true Meaning whereof he has ignorantly or fraudulently conceal'd, and given us Words, or a Sense that they have no Relation to; has added, p. 528, after "not over his own Body (as those " imagine, who make God the Soul of " the World) but over Servants." And to suit with the Scheme of 1712, *ibid.* p. 528, after *God of Israel* " God of Gods, " and Lord of Lords" and after, *the Eternal of Israel* " Eternal of Gods" and has left out after *my Infinite one* " your Infinite one, the Infinite one of " *Israel*." And as the infinitely extended Substance of his *Deus* was brought in to constitute infinite Space, when he thought he had Occasion for it; so now, where he has no Occasion for infinite Space, he has left



left infinite out, *ibid.* p. 528. after "He  
 " Constitutes Duration and Space (Eter-  
 " nity and Infinity.)" He has shew'd us,  
 that a Man is one Person, and so his *Deus*  
 must be one Person, a Piece of the Account  
 of the Trinity, as I have shew'd above. He  
 has given us an additional List of his *An-*  
*tients*, the modern ignorant *Heathens*, the  
 antientest they knew any Thing of, which,  
 as I said, he prefers because they describe  
 his *Deus* as he now stands, *viz.* " *Pytha-*  
 " *goras* in *Cicero* of the Nature of the  
 " Gods, *Thales*, *Anaxagoras*, *Virgilius*,  
 " and a *Heathen Jew*, *Philo*, to *Aratus*,"  
 with the former Texts of Scripture, and  
 one more, which he vouchsafes to call sa-  
 cred, which are directly opposite to his  
 Purpose. He had seen the Accounts I  
 had given out of Translations of the Bi-  
 ble and Apocrypha, in my *Essay to the*  
*New History of the Bible*, which was  
 writ to shew my Design out of the  
 Translations, as they now stand; which  
 are all imperfect, and just as he de-  
 scribes them; and so he has given us a  
 sham Account of what the *Heathens* wor-  
 shipp'd. *Ibid.* p. 529. " The Idolaters  
 " imagined the Sun, Moon and Stars, and  
 " the Souls of Men, and other Parts of  
 " the World, to be parts of the Supreme  
 " God,

God, and therefore to be worshipped,  
 "but falsely". Why could he not have  
 named those Parts which they really wor-  
 shipped, *Fire, Light, and Spirit*, when  
 I had shew'd him their Names, which  
 compose his *Aethers Jupiter*? Was he  
 resolv'd to leave that unblemish'd? He has  
 added, for the Reasons aforesaid, *ibid.* p.  
 529. after "We adore and worship upon  
 account of Dominion {for we wor-  
 ship as Servants.}" He goes on with the  
 old Scheme, shews you that he is on  
 the Side of Believers, that *Jupiter* acted  
 sensibly, and not as those who thought  
 he acted by Necessity, and call'd him  
*Fate* and *Nature*. He talks of Alle-  
 gories about his *Deus*, I suppose he  
 chiefly means among the *Heathen Wri-  
 tings*. There are none in the Bible. Tho'  
 I also suppose he takes it in to shew its  
 Imperfections, which they have both la-  
 bour'd impotently to do. I have consi-  
 dered his Assurance in that Point above.  
 Indeed he is right about his *Deus*; for he  
 is not pleas'd when he smiles, nor angry  
 when he thunders and darts his Bolts.  
 Those who are suppos'd to speak of *Je-  
 hovah Aleim*, have lately talk'd very  
 strangely in these Points. I hope I shall  
 some Time have Occasion to talk with  
 them

them for that. The whole of P. N. is founded upon a Comparifon mention'd in *The Demonftration of the Being, &c.* p.78. *Just as Children imagine Air, becaufe they cannot fee it, to be mere Emptinefs, and nothing* ; upon a Suppofition that if the Agents, the Movers, were taken away, the paffive Parts would move and act by themfelves, or by Virtues in them. And the Proof is, that when they have, as they fay, taken away the Agents, the paffive Things act fo there. At laft, he allows that the Agents are ftill there, and fhews as well as he can, how they act. They cannot keep the Orbs moving in Circles by Elasticity, or Refiftance ; fo they muft impel the Orbs behind : And if you allow him the Elasticity, fo Preflure of the *Æther*, not one Scheme in his Work holds.

He has put a vaft Number of Cafes of States of Things, and of Powers which exift not ; fo thofe Powers could not be the Caufes of Motion, and fettled and calculated Proportions for thofe fuppos'd Cafes ; but though not only the Bible, but all the *Heathens*, nay, all Philofophers, aver the Air or Heavens did thefe Things, has never ftated the Cafe how Things which act are, and how they act, nor

how they are successively and alternately changed in Condition, so made no Calculation for them; never once put the Case, if there be such Fluids as there are how they would impel, and how that Impulse would overcome the Resistance of that Fluid, and give Motion to Bodies in it. Though one may prove, even by their feign'd Cases, that they will do so; yet he has done all that was in his Power. He has studied and introduced the Notes in Musick, to colour his feign'd Proportions, to make these imaginary Powers dispossess the *Agents of Jehovah Aleim*, as the old *Scotch Advocate* did, who learned to whistle a Tune to prove a Man guilty of high Treason.

Besides, the whole being a Dream, I think I may safely assert, that there is not one original Proposition in either of his Books, that was his own, but that I have shew'd, or can shew, whence he had it: Nay, I need not except many of his Schemes and Calculations; indeed several of the Incredibles, nay, Impossibles, which are fram'd to fill up the Defects, may be of his extending; and those he made himself, are such as I am not willing to father upon any other. Indeed I think he has never been outdone by any, except it be  
by



by the Author of the *Anodyne Necklace*, who puts his Stories far better together, and, they tell me, has got as much by the Judgment and Favour of the Ladies, as any Author of these Times.

They have printed since our Author's Death, a small Piece in *Latin*, in the Year 1728. they say not yet publish'd, which they also say has been some Years writ, and lodg'd at *Cambridge*, entituled, *Mundi Systemat. Lib.* and there is in *English*, a Second Edition, publish'd in 1731. He there tells us, that the Matter of the Heavens is fluid, *Lat. Marg. The Heavens are Fluid*; and that (in what he calls the earliest Ages of Philosophy) several were of Opinion that the Sun was the common Fire which serv'd to warm the whole, was fix'd in the Center, and that the Planets and Earth mov'd about it, and that the Stars were fix'd; cites *Archimedes*, *Aristotle*, *Plutarch*, and *Numa*, and names several others, (so has destroy'd all modern Discoveries;) says the *Ægyptians* deliver'd their Philosophy under the Veil of religious Rites, and *Hieroglyphical* Symbols, (he knew nothing of that Affair;) says that *Anaxagoras* (one whom he has brought for an Evidence about his *Deus*) *Democritus*, &c. would have had the Earth the Cen-

ter, fix'd, and, &c. says both Sides agreed, the celestial Bodies mov'd in free Spaces, without Resistance; says the Whim of solid Orbs was of later Date, was introduc'd by *Eudoxus*, *Calippus*, and *Aristotle*, (from whom, viz. from *Aristotle*, the Reviver of *Jupiter* takes his God, and his infinite Space) when the antient Philosophy began to decline, and to give Place to the new prevailing Fictions of the *Greeks*, (these are dark Stories;) talks of the Philosophy of the *Chaldeans*, and the Motions of the Comets, but mentions not his Author, makes an Inference, but shews us not the Premises. But however he has given himself the Lie roundly, as he says *Opt. Lat.* 1706. p. 313. *ibid.* 1719. p. 372. cited above at p. 202. He sa- ther'd his Philosophy upon the *Phœni- cians* and *Greeks*; but now he says, *Lat.* p. 2. *Quibus vinculis Antiqui Planetas in spatiis liberis retineri, deque cursu rectili- neo perpetuò retracts, in orbem regulari- ter agi docuere, non constat. In hujus rei explicationem orbes solidos excogitados fu- isse opinor. Philosophi recentiores aut Vor- tices esse volunt aut alii aliquot sive im- pulsus sive attractionis principium, ut Bo- rellus, Hookius, &c.* So in *English*, un- der the marginal Head, p. 4. [The Prin- ciple

ciple of circular Motion in free Spaces] whence it was that the Planets came to be retain'd within any certain Bounds in these free Spaces, and to be drawn off from the rectilinear Courses, which, left to themselves they should have pursued, into regular Revolutions in curvilinear Orbits, are Questions which we do not know how the Antients explain'd; and probably it was to give some sort of Satisfaction to this Difficulty, that solid Orbs were introduced. (So now 'tis no more than his Principles of Philosophy.) He goes on,

The later Philosophers pretend to account for it, either by the Action of certain Vortices, as Kepler and Des Cartes, or by some other Principle of Impulse or Attraction; as Borelli, Hook, and others of our Nation. For from the Laws of Motion, it is most certain that these Effects must proceed from the Action of some Force or other.

But our Purpose is only to trace out the Quantity and Properties of this Force, from the Phenomena, and to apply what we discover in some simple Cases, as Principles, by which in a mathematical Way, we may estimate the Effects thereof in more involved Cases. For it would be endless and impossible to bring every Particular to direct and immediate Observation.



We said in a mathematical Way, to avoid all Questions about the Nature or Quality of this Force, which we would not be understood to determine by any Hypothesis; and therefore we call it by the general Name of a Centripetal Force, as it is a Force which is directed towards some Center; and as it regards more particularly a Body in that Center, we call it circumfolar, circumterrestrial, circumjovial, and in like manner in respect to other central Bodies.

There are several Contradictions here; such as fluid Matter, where the Atoms, or small Masses to form that Idea, must rouch, and slide, or roll upon one another, and yet be free Space. A Particle flying here, and another there, or each suspended, or one making another stand off at great Distances, is not a Fluid. He might have said, that as his Antients gave no Account how the Motion of the Planets were confined in Circles, so they gave no Account how they went forward by themselves, or, &c. They are all alike true; neither they, nor he, knew any Thing of these Matters.

When I cite his *Queries*, his *Additions*, his *Alterations*, his *Scholium generale*, about his Agents, his *Deus*, &c. I do not consider



consider him as a School-boy, but that when he was seventy or eighty : Those were either then his Sentiments, that he then asserted what he thought he could maintain, and that then he revok'd what he thought he could not with all or any Pretences, maintain ; and that he shew'd what he did not understand, was doubtful about, stated it each Way, and left others to produce Evidence, determine, and chuse. I shall not enter now into the Particulars of the Alterations of *Demonstration*, the Variety, nay, Contradictions, of his Opinions, the *Creations*, *Metamorphoses*, and Impossibilities he talks of, nor produce his own Evidence, that not a Proposition he has made is true, nor shew how he has evaded applying what he has shew'd, and knew to be true ; but reserve those, if there be any further Occasion. But I think *Aether* is the first, last, and only *Agent* he has produc'd, and to which he, by way of *Query*, and by Assertion, *Opt.* 1719. p. 351. attributes the *congenital* Power of *Expansion*, and all the Actions he talk'd of under the Names of *Gravity* and *Attraction*, and determines all to be performed by its *Impulse*, and shews how he thinks it operates, inserted above, at p. 271. And I think under the

Name of subtile Spirit, *P. N.* 1726. p. 530. he attributes to this the Operations in Bodies, such as making them solid, sending out Light; so in Animals giving them Motion, Sensation, &c. inserted above at p. 260. and by attributing the same Actions. These appear to be his active Principles, *Opt.* 1719. p. 408. which give Motion to Atoms perpetually; such as Gravity, the Cause of Fermentation, and the Adhesion of Bodies, inserted above at p. 213. He talks of *Vibration*, but owns he was not able to shew how it acts. If any one dare say this is not *Jupiter*, let him shew what is. Here is a Choice left for his Friends: Those who have a Mind to make him an *Atheist*, may say he intended to put the supreme Power in the *Æthers*; the Word must be plural; those who have a Mind to allow him to have been a *Christian*, may make him allow that the *Æthers* were the *Agents* which *Jehovah Aleim* appointed to be their *Rulers* in this System. He has forgot to give us any Account how the Orbs go forward, or turn round. He has still left that to themselves, nor how they overcome the Resistance of this *Medium*. He has put many *Queries*, I shall but put one; may not a Man who pretends to be a *Naturalist*

*Subtle Spirit*

+ X.

*turalist*

*turalist*, talk so unnaturally, that another may take him for a Natural; if a Description of a Thing or Action one perceives by immediate Sensation, or by Similitudes perceived, be Sense, and an Attempt to describe a Thing or Action, of which one has no Sensation, be Nonsense; most of the Propositions in these Books are of his own allowing, the profoundest Nonsense that ever were writ: None ever asserted and contradicted every Article so positively; none ever brought so many Proofs, which are nothing to the Purpose, nor did any ever assert so many Impossibilities.

The Second Part of *Moses's Principia*, which contains the Description the Scripture and the *Heathens* give us of this Machine, and some of the principal Operations; such as of the *Agents* which move, and the Manner of the Motion of the Orbs, so of the *Heathen* Religion, &c. was writ and shew'd before our Author died; and I am inform'd, and believe, he had a general Account of the Evidence, and expressed himself much concerned at the Attempt, but did not relent. It was printed just at the Time of his Death, in 1727. About six Weeks after it was publish'd, the *Reviver of Jupiter* saw a bare mention

mention of the Emblems of the *Names*, *Fire*, *Light*, and *Spirit*, in the Introduction, p. 27. upon which he sent a Gentleman to me, with high Compliments of the Performance, and Discoveries made in that Book; but that there was one Proposition in it which he hop'd was not true, and desir'd a Conference. I then sent for Answer, that Book had cost me much Labour and Time to compose it; and when he had consider'd it a Year, it would be Time enough then. He sent again, that he understood the Substance of the Book, only wanted to confer about that Proposition. I sent for Answer, that I intend'd shortly to explain that Hint, and prove it fully. That would not satisfy him, but the Solicitations for a Conference were continu'd. I had heard him, and seen how he twined written Words; I did not think proper to trust him with unwritten ones, and sent for Answer, that he had been too forward in Writing about Subjects he knew nothing of; and if he pleas'd to write any thing against that Proposition, I should soon convince him of it; after that he sent many Messages, and teized me to that Degree, that I sent Answers not fit for me to publish.

As



As I remember he lived about a Year after, and never rested himself, nor never let me rest about it, till, as I am informed, he began, about three Months before his Death, to study *Hebrew*, which did not agree with his Constitution; so he had not Time to relent, nor even to know what he had been doing.

In 1729, I published *Moses* — *sine Principio*; in the Introduction I have given a Description of the first State of Man, of his Fall, and of the Institutions for Memorials of the Attonement, and of acknowledging the Powers to be in *Yehovah Aleim*, and of their Method of preserving the Memory of Actions, Things, &c. In the Book I have given the Constructions of the Words, which are *Names*, *Attributes*, or *Emblems* of the *Essence*, the *Aleim*, and particularly as I promised the *Reviver* of *Jupiter*; I have shewed that *Fire* is emblematically used for the first *Person*, *Light* for the Second, and *Spirit* for the Third, throughout both the *Old* and *New Testament*, which has determined that Dispute.

As there was an Assertion made, that we could not understand the *Hebrew*, without understanding *Arabic*; in 1731 I published a new *Account of the Confusion*

*Moses -  
sine Principio*

*sion of Tongues*, wherein I have shewed the Affair of *Babel* was a Revolt, was to build an Altar to, and worship the *Names*, and that there was a Promise to confound that Confession, which was effected long after, by revealing Writing, which put the *Heathen* Nations upon Writing, and each thereby lost the *Hebrew*, and formed a new Language; some of our Divines who have writ to prove there was a Confusion of Tongues at *Babel*, I find are not willing to admit it, nor willing to retract what they have once affirmed, and some others are not willing to give up what other Divines have affirmed, but will rather let the *Veracity* of the Text remain in Question. By shewing how the late *Heathens* became ignorant, I have shewed the Design of Providence to bring Men back to *Christianity*, and it has shewed the inestimable Value of the *Bible*; and that the *Heathen* and *Mahometan* Books are worth nothing in any of these Points.

With the last I published *the Names and Attributes of the Trinity of the Gentiles*, whereby their Objects of Worship, the Attributes they gave them, their Religion and Philosophy, the Meaning of half

of the same is now accounted for.

of the *Bible*, and of all the *Heathen* Books are explained.

I find some of the Clergy are not willing to part with the Books they have been used to read, or to give any other Evidence, but such as they have used instead of studying the *Hebrew* Scriptures, and shewing their Perfections; let the Works of every ignorant *Heathen* be compared with them, nay, produce such to prove their Authority, and suffer every Jester to exercise his Wit, and play upon the Mistakes they have made in construing them. The Evidence of the *Bible* is in itself, and it makes every thing in the *Names*, on, and in the Earth, Evidence of its Author, and of its Veracity. It neither stands, nor can fall by the Opinion of ignorant *Heathens*, nor of those who cannot read it, much less by Scoffers. It has, for some time, been an evident Proof to me, as 'tis now to several, not only Divines, but others, that those who admit any such Comparisons, either never took Pains to consider, or have not Capacity to understand the *Hebrew* Scriptures.

I am sorry the Clergy have made Mistakes, and have neglected to rectify them; but I must not let the Scripture suffer

suffer upon that Account, I prefer it to them, and if they will not rectify those Things, I must; I have no other View, but to shew the Perfection of the Scriptures for the Benefit of Mankind; I have no private Advantage in doing it; indeed I am sufficiently recompensed in spending my Time, my Fortune, nay, my Life in doing it. The Pleasure I receive in exposing the Ignorance, or, &c. of those who have endeavoured to invalidate the Scriptures, is not only a Reward, but the Act is the greatest Honour and Service I can pay to the Authors of my Being; and shewing it is the greatest Encouragement I can give to others, in prosecuting that Design. The little that I have discovered there, is sufficient to set aside all the Wisdom of Men, and a little more Discovery of the infinite Treasure of the Knowledge, which I see there, will not leave room for an Opposer to open his Mouth, nor even to shew his Face. I could employ my Time to greater Satisfaction, than in being a *Scavenger*, but I have submitted to that, for this Time, with Pleasure, that others may walk in clean Streets, and be freed from Nuisances.

But



But to conclude, I cannot bear the mentioning of *occult Virtues*, and *Powers* issuing out of Orbs, Solids, &c. none but *Thales* and a few Fools at the Time our *Author* cites his, ever dreamed of them, and they make them not interfere with, but Parts of *Jupiter*. I like *Jupiter* far better; because abundance of Nations in which were many greater Men than our Authors, worshipped him, and because that fluid Substance is given us for an Idea of *Jehovah*, and the three *Conditions* in it, are given us for an Idea of the *Aleim*, the *Persons* of the sacred *Trinity*; and because that Fluid in its three *Conditions*, were appointed *Rulers* by the *Aleim*, and supports us, and in it *we live, move, and have our Being*. Neither these nor their *Antients* could see how *Jupiter* does what he does, without a *Mind, Wisdom, &c.* so they have worshipped him; I have as much Respect for *Jupiter*, as any one, who knows what he is, can have, and because I have shewed the greatest Part, and can shew the rest of what he does, and how he does every Action he does, without a *Mind, or Wisdom*, but shews the Wisdom and Glory of *Jehovah Aleim*. I know 'tis to no  
pur-

as Plato  
thought

purpose to worship him; because, notwithstanding his substantial Presence, and his imaginary *Sensorium*, he is deaf and blind; and because when I shall have most Need, as, *Job* xlv. 12. Their *Deus* in any of their Shapes will not be to be found, will be no more, nay, as 2 *Pet.* iii. 7. Not the Place or Space of his Residence, except this be a Hint that the Matter will endure, and that the Fire will be Hell for those, who have rejected the Evidence it gives, that the *Persons* in the *Trinity* are of one or the same *Substance*.

F I N I S



